

A
SINNERS
INDITEMENT.

BY
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*Minister of the word of
God.*



AT LONDON,
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Leuit. 26. vers. 3. 4. 18. 19. 20.

3 If you walke in mine Ordinances, and keepe my commandements, and doe them,

4 I will send you raine in due season, and the Land shall yeeld her increase, and the trees of the field shall giue their fruit.

18 And if you will not for these things obey me, then will I punish you seuen times more, according to your sinnes,

19 And I will breake the pride of your power, and I will make your Heauen as Iron, and your Earth as Brasse.

20 And your strength shall bee spent in vaine, neither shall your land giue her encrease, neither shall the trees of the land giue their fruit.





TO

The right **W**orshipfull
and worthy Patrone of good
learning, *S. Henrie Pierre-pont*
Knight, one of his Maiesties Iustices
of the Peace in the County of *Not-*
tingham, *W. W. Minister of the word*
of God at Prestwold in Leicester-
shire, witheth the rich blessings
of God, externall, internal, and
externall.



IR : When the Tabernacle
was builded by Moses for
the worship and seruice of
God, Every one brought *Exo. 25,*
such as they had, some more, some lesse, *3, 4, 5, 6,*
some better, some worse, and all was *7.*
necessary for the worke: Euen so, for the
building of gods Church, euery one should
bring such as they haue, according to the
ability which the Lord of the house hath

A 2 *giuen*

The Epistle

giuen vnto them, to profit withall; and
therefore I (though the least of the Apo-
stles children) do hold my selfe bound to
doe something, for Pauls woe will light
1 Cor. 9, upon me, If I preach not the Gospell;
16 assuring my selfe that the Maister of
the woorke will accept of my poore ser-
uice, as our Saviour Christ did of the
Luk. 21, widdowes mite cast into the trea-
2, 3 sury.

I know very well (right Worshipfull)
1 Cor. 4, that some are so puffed up, that they
18, 19 scorne, so much as to affoord their eyes
to read, or their eares to heare the wri-
tings or words of any, but onely such as
are excellent, and eminent for learning
and eloquence : notwithstanding ex-
perience teacheth, that men of meaner
gifts, and (for their learning) not wor-
thy to carry the bookes of the learned af-
ter them, doe sometimes speake as effec-
tually to the consciences of the countrey
people, as those whome the Lord hath
graced and intrusted with many ta-
lents

Dedicatory.

lents : neither doe I doubt, but as the
Apostle speakes of almes, so in this ac-
tion, If first there be a willing mind,
it is accepted according to that a ^{2 Cor. 8,}
man hath, and not according to that ₁₂
he hath not. Now the speciall cause of
my presuming to present this poore Pa-
per-gift into your hands, arising not on-
ly out of that christian and reciprocall
loue that I beare to your person, because
you fauour learning, and loue them that
are learned, (so that, as it was once tru-
ly said of the house of that renowned &
blessed Saint of God, Henrie late Earle
of Huntington, L. President of Yorke,
that it was in his time a Sanctuary for
the Cleargie) so it may as truely bee re-
ported, and passe for currant, that your
house (most noble Knight) I speake be-
fore God, without flatterie, is not onely
a Nursery for poore Schollers, but also
a refuge and receptacle for all faithfull,
painfull, and godly Ministers, and your
selfe a sword and shield, to your posse,
A 3 for

The Epistle

for them:) But also for the many & undeserued kindnesse's and fauours, which (by the blessing of God) I haue found flowing from you upon so small acquaintance, and that of your meere bounty, without the least desert of mine; which if I should burie in obliuion, or drowne in the riuer Lethe, I might iustly bee condemned of ingratitude with the nine

Lu. 17. 17 Leapers, & accounted (as Ouid speaks) telluris inuile pondus, not worthy to enioy the common ayre, because Ingratum si dixeris, omnia dixisti. When I was driuen to a non plus what course to take for the preseruing of that young Impe, my Sonke, to the Vniuersity, it pleased God (who worketh all for the best to those that are his) to make you the blessed instrument of no lesse cōfort vnto me, then the Angell was to Hagar in the wildernesse.

Gen. 21,
15, 16.

And when I heard that it pleased you to take a good liking of him, being a scholler neere to your house in Nottingham,

Dedicatory.

ham, and vppon my first acquaintance with you, comended him, not onely to me, but also to that good knight S. William Skipwith, who was his Godfather, and of whome the Countrey hath now a great losse, I was rauished with no lesse ioye, then was old Iacob, when hee sawe the Chariots which his Son Ioseph had sent to carry him into Egypt. For what greater earthly comfort to a Father, then to see and heare his child accepted of, and commended, by those that are wise, learned, & in place of gouernment, and authority. To knit vp all in a word, my especiall desire is, that it may please you to accept of my simple seruice herin, and to take this poore offering with like affectiō as that famous Artaxerxes did the water which a poore man brought him in the hollow of his hand, which fauour, if I may find at your Worshippes hands, (as I cannot doubt but it will easily be found) then shall I account my selfe thrice happy. Thus, beseeching the
Almighty

Gen. 45,
21.

The Epistle.

*Almighty to multiply his blessings upon
you, and yours, with encrease of worship
in this life, and perfection of honour and
glory in the life to come, I commit you
to the protection of him, who neuer lea-
ueth his. Prestwold, Iune. 20.
1612.*

Your Worships in Christ to be
commanded during life,

William Ward.



A SINNERS INDITEMENT.

Hosea. 4. vers. 1. 2. 3.

*Heare the word of the Lord ye children of
Israell, for the Lord hath a Controuersie
with the Inhabitants of the Land, because
there is no truth, nor mercie, nor knowledge
of God in the Land.*

*2 By swearing, and lying, and killing, and
stealing, and whooring, they breake out, and
bloud toucheth bloud.*

*3. Therefore shall the Land mourne, and
euery one that dwelles therein shall be cut off,
with the Beasts of the Field, and with the
Fowles of the Heauen, and also the Fishes of
the Sea shall be taken away.*



*He Lord by the Ministerie
and seruice of the Prophet
Hosea laboured the space of
Threescore and tenne yeres;*

B

to

to drawe the people to repentance, but they notwithstanding grewe worse and worse, so that neither mercies, nor judgements, threatnings, nor promises could winne them; nor worke vppon them; Therefore the Prophet *Hosea* giueth them over, and leaueth them to Gods judgements. Of this Scripture there are foure parts.

1. First, an Inditement or Citation of the people to appeare before the Lord, *Heare the word, &c.*

2. The matter of the Inditement or Citation, in these words, *The Lord hath a Controuersie, &c.*

3. The cause of the controuersie, *Sinne.*

4. Iudgement against them, *Therefore the Land shall mourne, &c.*

In the Inditement, or Citation.

1. He stirreth vp the people to attention, *Heare.*

2. Hee setteth downe three reasons wherefore they should be attentiu.

1. Because it is the word of the Lord that they should heare.

2. Because they were the people of *Israell* that should heare it.

3. Because

3. Because the word belonged vnto them.

In the matter of the Inditement hee sheweth,

1. Who is the plaintiffe, viz. *The Lord.*

2. Who are the defendants, *The Inhabitants of the Land.*

The cause of the Inditement or controuersie is Sinne, which is of two sorts;

1. Sinnes of Omission, for duties omitted.

2. Sinnes of Commission, for wickednesse committed.

Their sinnes are amplified by a metaphor of Breaking out, as a violent streame.

Lastly, in the third verse he proceeds to judgement, which is first set downe against the people, in these words, *The Land shall mourne, and euery one that dwells therein shall be cut off.* Secondly, more amply extending to the dumb creatures, in these words, *With the beasts of the field, &c.*

Let vs first consider of the coherence of this scripture with that which went before

In the last verse of the former chapter the Lord by his Prophet speaketh comfortable things vnto them, now in these words he threatneth them.

- The Ministers of the word may hence
- learne of the Prophet *Hosea*, *To mingle promises with threatnings, and mercy with iudgement*, the Lord threatneth the people with judgements, but he comforteth them *with the promise of the Messiah*. Christ denounceth curses, *Woe to thee Corazin, Woe to thee Bethsaida*, but verse 28 he giueth comfort, *Come vnto me all ye that trauaile and be heauie laden, & I wil refresh you*, yea, the very names of some of Christs Apostles do teach thus much, Some are called *Boanerges, Sons of Thunder*, but *Barnabas* was the sonne of comfort, *My song* (saith *Dauid*) *shall be of mercie and iudgement*.

The reason hereof is this, because mercie without iudgement leads men to presumption, and iudgement without mercie driues men to desperation; therefore promises and threatnings in a christian proportion, according to the occasion, should be mingled together.

This should teach the ministers to be
discreet

Inditement.

5

discreet, and to preach mercie to whome mercie appertaineth, & judgemēts to the that are hardned. We should (as good Stewards) giue euery one that portion which is fit for him. When we see sinne abound, and the hand of God stretched forth to punish the people, wee should not then preach peace vnto them, but tell them, and tell them againe, that *The Lord hath a controwersie with them*, and, *Except they repent, they shall all perish.*

Secondly, wheras the ministers ought to preach to the people both judgemēts & mercy, they also (the people I meane) should vse wisdom in applying them both to theselues. The impenitēt sinner may not promise the mercie of God to himselfe which he hath nothing to doe withall, neither should the penitent sinner trouble himselfe with Gods judgements.

If thou doest truely repent thee of thy sinnes, then Gods mercie belongeth to thee, thou mayest say truely, thou hast nothing to doe with gods judgements: But if thou hearest the judgements of God pronounced against those sinnes whereof thou art guilty, and doest not

B 3

apply

apply those judgements to thy selfe, but departest in thy sinnes, and bleisest thy selfe in them with an hardned heart, the promise of Gods mercie belongs not to thee, *It is the childrens bread, It is not for such Swyne and Dogs as thou art.*

Deut. 29.

18.

Mat. 15.

26.

Thirdly, euery one may here examine himselfe, what good either the promises or threatnings of God (so often denounced by the ministers for sin) haue done, or what they haue preuailed with vs. Are we not (for the most part) like the people of Israell, whome neither the promises nor threatnings of God could moue to repentance and amendment? And though the Lord afflict vs from top to toe with new afflictions, as with plague, pestilence, strange sicknesses, and vnseasonable weather, yet we fall away daily and growe worse and worse. Wee are those fooles whom Salomon speaketh of, *Though the Lord do braye vs (as it were in a mortar) with one affliction after another, yet are we so wedded to wickednesse, that leane it we will not.*

Pro. 27,

22.

Let vs euery one then search his owne conscience, and see what good these afflictions haue wrought vpon vs. Happily

pily, some may promise amendment of life, like *Pharao*, while Gods hand was heauie vpon him, but when the storme is overblowen, then they fall againe to their old byas, as bad as ever they were. What then should the Lord doe with such a people as we are, whome neither his mercies, nor judgements can worke vpon? What should a Carpenter doe with a peece of wood that will serue to no vse in the building, but cast it into the fire? The lawe of God by *Moses* was, that *If any man had a sonne that were stubborne & disobedient, which would not harken vnto the voice of his Father, nor the voice of his Mother, and though they chastened him, he would not obey them, then his father and mother should take him, and bring him out vnto the Elders of his Citie, and vnto the gate of the place where hee dwelt, and should say to the Elders of his Citie, this our sonne is stubborne and disobedient, and he will not obey our admonition, hee is a ryotor, and a drunkard. Then all the men of his citie shall stone him with stones vnto death.* The Lord God is our Father, wee are his children, if we be stubborne against our heauenly father, so as neither his mercies nor

Deut. 21,
18.

Judgements deliuered by his Ministers, are of vs regarded, what shall the Lord doe with vs, but cast vs off to destructiō.

Fourthly, they are here reprooued which can be contented to heare Gods promises, but not his iudgements. *Felix* could not abide to heare of judgement. *Act.* 24.
Dan. 5.6. *Balthassar* seeing gods judgements, could not hold a joynt of him still. And this is that which maketh the Ministers of the Gospell often to be hated amongst bad men, oh (say they) he hath nothing but judgements in his mouth. So was the Prophet *Micha* hated of wicked King *Ahab*, *I hate him, I neuer heard good from him.* *1 Kin.* 22.
 8. therefore the Prophet of God could not prophesie good of him. Wee are hated of bad men, because wee rip vp their sinnes. Shall we see God haue a controuersie with you for your sinnes, and wee flatter you in your sinnes? rather acknowledge it a blessing of God, that you haue such Ministers as can and dare tell you that the Lord hath a controuersie with you. And thus much concerning the coherence of this Scripture, with that which went before in the last verse of the former chapter.

Heare

Inditement.

9

Heare the word of the Lord. The Prophet stirreth them vp to heare the word. When we come to teach, we should stirre vp the people to attention. As God in giuing the law obserued this stile, *Heare the word of the Lord*; so did also the Prophets. *Heare the word of the Lord. Harken to the Law of our God. Heare, and giue eare, be not proud, for the Lord hath spoken it.* And Christ saith, *He that hath eares to heare, let him heare. Let him that hath an eare, heare what the spirit speaketh to the churches.*

Deut. 5.1
Esay. 1.
10.
Ier. 13,
15.
Mat. 13
9.
Apo: 2:
29.

The Ministers should stirre vp the people to attention. First, for their owne good, and secondly for the good of the people. It is a chearefull thing to see the people attentive, when Christ preached, *The eyes of all that were in the Synagogue, were fastned on him.* But when the minister seeth the hearers not attentive, it is a cooling to his spirit. When the people would not heare the prophet *Es. 7*, he speaks to *Heauen & Earth*. Secondly, we should stir vp the people to attention for their owne good, because they shall reape no profit, vnlesse they be attentive. Dull we are and drowsie by nature, & therefore had need to be stirred vp to attention.

Lu. 4, 20,
Esay, 1 28

Let

Let vs then make conscience to heare the word of the Lord attentiuely. If you feele dulnesse, stirre vp your selues. Be swift to heare. God hath giuen vs eares not to the end that wee should take delight to heare filthy things, nor to heare pick-thanks, and make-bates, which for a piece of bread and cheese, or a pot of beere, carry lies and tales to set variance among neighbours, but that we should incline our eares to heare what the Lord speaketh to vs by his ministers, whether promises, or threatnings : neither is it enough to lend him our eares, but wee must heare with attention, feare, reuerence, and care to practise that which we heare.

The first reason wherefore the Prophet stirreth them vp to attention is, because it is the word of the Lord which he would haue them to heare. We should heare the word of the Lord attentiuely, because it is the word of the Lord, for the word sake, *Not as the word of men, but as it is indeed the word of God.* We speake from God, God speaketh to his Church by his ministers, *He spake by the mouth of his holy Prophets.* And his Apostles, *It is*
not

1 Thes. 2.

13.

Lu. 1, 70.

Inditement.

II

not ye that speake (saith Christ) *but the spirit of your father which speaketh in you.* Mat. 10. 20.

Though the tongue of a mortall man wagge, the matter is from Gods owne mouth, and though a sinnefull mans lippes mooue, yet it is the word of the living God. Wee must heare the word with attention, for the words sake; *Because it is the word of the Lord.* Gal. 1. 10. This serueth to reprocue them which heare the word, not for the words sake, because it is the word of the Lord, but for his sake that speaketh it. If they like of the preacher, why then they like the sermon, then he spake well. If he be a kinsman, a friend, a man of authority, or a stranger, he beareth away (for the most part) the applause of the people: but if they affect not the preacher, then they like not of his sermons. If hee bee a poore man, then he is of lesse account, he is but a poore man, no matter what he speaks. But Gods children should not respect the man that speaketh, but heare him with reverence, and accept the word for the words sake, because it is the word of the Lord.

The second reason wherefore he stirreth

recth them vp. to heare the word of the Lord, is, because they were the children of Israel. Wee should heare the word of the Lord with attention, and obedience, because we are the Inheritance of

Psal: 78: God, *Heare my doctrine, O my people.*

1: *We are of God, he that knoweth God, hea-*

Ioh: 4: *reth vs, he that is not of God, heareth vs not.*

6. The prophet then calling them the children of Israel, putteth them in mind as Christ doth the Iewes. *If you were Abra-*

Ioh. 8. *hams children, ye would do the works of A-*
39. *braham.* This, & such like high titles to be called, *the children of Israel, Abrahams children, children of God, Christians &c.* should incourage vs to heare the word attentiuely, to belecue it, and yeild obedience to it.

Hence they are iustly to be reprov'd, which would be called the people of god, *Gods children, Christians &c.* And yet make no conscience to heare the word of the Lord, much lesse to practise it, in their life, and conuersation; If thou haue no care to heare the word of God with attention, and to make practise of it in the course of thy life, thou art not of god. *He that is of God, heareth Gods words:*

words: ye therefore heare the not, because ye are not of god. I am of god therefore I will Ioh. 8, 47. heare gods word, and will labour to liue according to his word. I am a christian, therefore I will frame my selfe to liue the life of a christian, and follow the steps of my maister Christ of whom I am called a christian. We should heare the word of the Lord with attention, and obedience, because wee are christians.

Thirdly, that he might the better perswade them to attention, he tels them, it belongs to them : The judgement, the quarrell, the Inditement is against you, therefore looke you to it, ye Children of Israel. When the Lord by his Prophets or ministers doth deliuer his word to the people, what is spoken before them, is spoken to them, whether comfort or threatnings; what the Minister speakes before the people is spoken to the people, & ment of the. This is proued by the end of sending the Prophets; the Lord sends them not to smite the aier, but the heart, not to speake to the absent, but to the present. They that heare the word of god should apply it to their consciences, for their
amendment

amendmēt, euery one saying to himself, this is spoken of me, this is ment of me, now the spirit of God knockes at the doore of my heart, if now I open and receaue such a blessed guest, happy am I that ever I was borne, but if now I omit this oportunitie, who can tell whether the like occasion will ever be offered to me againe. But the cōmon sort of people cannot abide this ; Nay, if they doe but conjecture that what is spoken toucheth them, then they spight and enuie the speaker, or else post it over as spoken to others ; notwithstanding Gods children doe vnbowell their hearts, and possesse their soules with every sentence that the minister speaketh, they haue a feeling of their sinnes, and therfore perswade themselues that gods judgements belonge to them, as did *Dauid*, when the Angell stretched out his hand towards Ierusalem to destroye it, *Dauid* sayd, *If is I that haue sinned, it is I that haue done wickedly.* We must not post over gods judgements as done to others, we must account the sinne reprehended to be ours, and gods judgements to belong to vs, our sinnes haue deserued worse

2. Samu. 24. 17. *If is I that haue sinned, it is I that haue done wickedly.*

worse, if judgement should be extended.

Secondly, as you must apply what is spoken to your selues for your amendment : so wee that are the ministers of the word, may heere learne of the Prophet *Hosea* not to balke the people with whome wee haue to deale, nor to flatter them in their sins, but to speake to their consciences as the Prophet here doth, *Heare the word of the Lord yee children of Israell.* We must apply our words to the people that stand before vs, that they may knowe it belongs to them ; while *Nathan* spake by parables, *David* vnderstood him not, till it was applyed to his conscience. Except we make application of our doctrine, and the people take it as spoken to their good, we may aswell speake to the pillars of the Church, as to the people in the church, for as a plaster lapt vp in a box and put into a mans pocket healeth not his soare, vnlesse it bee applyed to it : so the word of God cureth not the maladies of our soules, except it be clapt close to the corrupted conscience. And thus much concerning the Inditement.

Now

Now followeth the matter of the Inditement. *The Lord hath a controuersie with the inhabitants of the land.*

Two things herein I note (as is afore sayd.)

1 Who is the plaintiffe, viz. *The Lord.*

2 Who are the defendants. *The Inhabitants of the land.*

The Prophet had cryed out against their sinnes many yeares, and could do no good; he saw they were vncureable; and therefore he puts the matter into Gods hands.

When the people are so hardned in their sinnes that the preachers of the word can doe no good on them, they may spend their voyce; their bodies, their wittes, and all in vaine, then the Lord will plead his owne cause. When Noah could do no good among the people, God then tooke the matter into his owne hand. *My spirit* (sayth he) *shall not alway strue with man, because he is but flesh.* Lot laboured in the Lords businesse among the Sodomites, in calling them to repentance, but when Lot could do no good, God pleaded his owne

owne cause among them, with fire and brimstone. God in mercy hath called vs many yeeres to repentance by his Ministers, but (alas) you see many are so hardned in their sinnes, that we can do no good with them, and therefore the Lord beginneth to take the matter into his owne hand; and to plead his owne cause, by plague, and pestilence, and by sending such vnseasonable weather amongst vs.

This serueth to terrifie the contemners of the word, who hauing so long despised the voice of Gods Ministers, are to looke for nothing but the thundring voice of God from heauen, and the heauy sound of his Iudgements.

The Lord hath a controuersie with the Inhabitants of the Land. God is the plaintiffe, hee will trie an action with the Inhabitants of the Land, & he will proceed in Iudgement with good aduise.

God punisheth not but with diligent search of the matter. *I will goe Gen. 18. downe now and see whether they haue done 21. altogether according to that cry which is come vnto mee, if not that I may know,*

C

What

What needs all this? what needs God to goe downe and see? God fulfils all things. This is spoken to our capacity, he proceeds to Iudgement iustly, he hath cause to doe it, he is iust in all his waies, and holy in all his workes, yea, he is Iustice it selfe. Hee is iust in executiſg vengeance on the vniust, he spared not the Angels, nor his owne people the Iewes, nor Ierusalem his owne City, hee hath not spared his dearest children, as *Dauid*, and others, but as they fell, so they felt the heavy hand of his iudgements against them.

When God is plaintiffe, and hath a controuerſie with any people, he proceeds in Iudgement with such Iustice, that the very consciences of the defendants cannot but confesse that they are iustly punished. God is not like the vnmercifull rich men of this world, who when they are plaintiffes, and haue a controuerſie with any inferiour to themselves in wealth and power, for the most part, they labour to weary them out with vniust sutes, so as the poore man must either loose his right, or spend that portion that God hath gi-
uen

uen him, in maintayning his right, to the vtter vndoing, and impouerishing of himselfe his wife and children for euer.

God proceeds against the wicked iustly. When men haue greatest mercies and blessings bestowed on them, and abuse them, God, in iustice executs greatest punishments on them. *The Gen. 3. 1*
Serpent was the most wise and subtil beast, but when hee abused his wisdom, he was accursed aboue all other beasts. The place of *Sodom* was a fruitfull valley, compared to the garden *Eden*, but *Gen. 13. 10.*
 when they abused the blessings of God, where before it was a most pleasant place, and fruitfull, God sent such punishment vpon them, that it became a place most odious, no beast, foule, nor fish is able to abide in it. *Ierusalem* was the place of Gods worship, and the Iewes Gods people, but when they abused Gods blessings, they were destroyed, and their Temple made an heape of stones. *Dives* abused Gods gifts in delicate fare, but at last, he would haue
Luk. 16. 24.
 beene glad of a drop of water, to coole his
 tongue. The prodigall sonne, who wan-

Luk. 15.
16.

tonly wasted his child's part, with drunkenesse, ryoting, and whoredome (like our English spend-thrifts) was in the end glad to bee a swine-herd, and fare as the Swine fed.

Psal. 65.
14

This serueth for our instruction. God hath delt more mercifully with vs, then with any nation vnder heauen, we haue had health, peace and plenty; but we haue abused them all, and therefore it is a iust thing with God, to proceed as plaintiffe against vs, neither doth he vs any wrong, if he turne our health into sicknesse, our peace into warre, and our plenty into want, our sinnes haue iustly deserued it. I report me to your owne knowledge, how plentifully God hath blessed vs with the fruites of the earth, from yeere to yeere, so that the valleis stand so thicke with corne that they laugh, and sing, as *David* speakes. But (alas) how doe wee abuse, and imbezill those rich blessings of God?

And therefore God may in iustice deale with vs, as hee did with the Noble
2. Reg. 7. man, in the famine of *Samaria*. Who
2. when *Elisha* prophesied that within
foure and twenty houres, their famine
should

should be releued with plenty, He answered, *Though the Lord would make windows in the heaven, could this thing come to passe?* Elisha replied, *Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof*: So, (I say) God may iustly deale with vs, for abusing the the frutes of the earth, wee see a plentifull haruest on the ground, but **GOD** may (for our sinnes) so continue this vnseasonable weather, that though we see great plenty, and are ready to reape it, yet except God in mercy looke vpon vs, wee shall neither eate it, nor enioy it. **GOD** may iustly deale with vs, as with the **I**ra-
 Numb. 11.31.32.
 raelits, the Lord gaue them abundance of Quails, but withall hee sent leannesse into their soules, and while the meat was yet in their mouthes, the heauie wrath of **GOD** fell vpon
 Psal. 78. 31.
 them. So though God haue sent abundance of corne vpon the ground, hee may iustly (for our abusing of it, to wantonnesse and excelsse) so curse it vnto vs, that it may neuer do vs good; and it is an heauy Iudgement of God, when (for our sinne) hee turneth his
 C 3 blessings

Mal. 2.2. blessings into curses vnto vs. And
 executeth vengeance in those things
 that should bee blessings vnto vs. The
 raine is a blessing of God, which hee
 Leuit. 26. promiseth to his seruants, to make the
 4. earth fruitfull. Among other bles-
 Deut. 28. sings to his people, the Lord promiseth
 12. to open *the heauen*, to *giue them raine in
 due season*, for without raine the earth
 would bee altogether barren, and vn-
 fruitfull, but how heavy a Iudgement
 is it, when God, because of sinne, tur-
 neth his blessings into curses, and de-
 stroyeth the fruites of the earth, with
 immoderate and too much raine.

This should teach vs to iustifie God
 in his Iudgements, he neuer punisheth
 but iustly, and our consciences witnesse
 against vs, that we haue deserued worse:
 let vs not thinke with *Iob*, that our
 punishment is greater then our sinne,
 though Gods hand in punishing bee
 heavy, and his Iudgements great, and
 greuous, he hath cause to doe it, hee is
 iust in all his waies, and holy in all his
 workes.

And seeing God can turne his bles-
 sings into curses, as a iust reward of our
 sinne

sinne, let vs acknowledge the power of God, and let vs hate sinne, which is cause of his Iudgements vpon vs. And if wee would haue his heauy hand remooued, wee must first remooue our sinnes: if wee continue in our wickednesse, and heape sinne vpon sinne, Gods hand wilbe stretched out still, to heape Iudgement vpon Iudgement, and prosecute his sute against vs, till he haue destroied vs: but if wee would haue God let his sute fall, and be at one with vs, we must turne euery one from his euill way, and then God will turne his iudgements from vs.

The Lord hath a controuersie with the inhabitants of the Land. If the Lord haue a controuersie or quarrell with a Kingdome, country, or people, *who is able to stand in his sight when hee is angry?* *As, if the Lord bee on our side, who can bee against vs:* so, if the Lord haue a controuersie with vs, what creature shalbe able to stand for vs? Nay, if God be against vs, nothing in heauen, nor in earth can doe vs any good, but wil be ready to execute Gods vengeance on vs. Looke how many crea-

Psal. 90.

Rom. 8. 31

tures God hath in heauen, earth, and hell, so many meanes he hath to punish vs, or vtterly to destroy vs, it because of our sinnes he bee at oddes with vs, or haue a quarrell against vs. He can as easily send strange plagues and diseases among vs, as in former times hee hath done, hee can arme all his creatures against vs, Hee is the Lord of Hostes. He hath the Angels in heauen, men, and all creatures on the earth, and all the diuels in hell, at his beck to punish and destroy. He hath the Sunne, Moone, Starres, Fire, Water, Aire, Earth, to take vengeance on vs for our sinnes. In *Noah* his time, the droppes of raine were Gods army, to destroy the first world. Fire was his host to destroy *Sodom* and *Gomorrah*. Haile-stones, and snow. Frogges, flies, lice, and all creatures are Gods army, and when GOD sends them forth to punish, though in their kinde they bee as weake as water (as wee say in the pro-uerbe) yet God can make them strong, and able to destroy whole countries and Kingdomes. God hauing a controuer- sie with *Pharao*, and the *Egyptians*.
Exod.

Ecclesiast-
 ticus, 39.
 29

Gen. 7. 17

Gen. 19.

24

Iob 38.

22. 23

Ios. 10. 11

Exod. 8. 6. 16. He sent not out legions of Angels against them, neither did hee leauy an army of footmen and horsmen against them, but he sent out an host of flies, frogs, and other his weakest creatures, and these were confessed to be the finger of God, and were able to bring downe all the pride of *Pharaoh*, and the Egyptians. When God had a controuerlie with the Philistins. Because they had destroyed his people, takē away the arke of God, and blessed their Idols for the victory, the Lord sent a multitude of mice to destroy their Land. So also when the Lord had a quarrel with King *Herod*, because he stretched out his hād to vex certain of the Church, had killed *James*, and put *Peter* in prison, God sent an Angel to smite him, *he was eaten with worms, and gaue vp the ghost*. I read of one *Hatto*, sometimes Bishop of *Mentz* in *Germany*, who in time of dearth, hauing great store of corne, would not bring it forth for the releefe of the people, but suffered the Rats to eate it, wherefore God, in his vengeance, raised vp such a multitud of Rats about him, that they made him to flee from house to house,

to

Exod. 8.
19

1 Sam. 6.
5:

Act. 12. 1.
2. 3.

to saue his life, and at last hauing a strong tower in the midst of the great riuer *Rhene*, which yet remaineth to this day, he fled thither, as to his *Ultimum refugium*, but the Rattes, like Gods valiant army, swam after him thither also, and there deuoured him, and therefore it is called the *Rattes tower* to this day; Let vs take heed how wee prouoke God to wrath, or cause him to be at variance with vs because of our finnes, seeing hee hath all creatures at his becke to punish vs, and can arme the weakest of them with strength, to execute his wrath vpon vs, hee can scatter vs as chaffe before the winde, he can tread vs vnder foote as clay in the streetes, he can make the smallest vermine to bee our destruction, and the least dust to bee our death. The murther of *Habel*, lay so heauy vpon the conscience of *Kain*, that it made him stand in feare of euery creature that met him, or ouertooke him: If then wee would be at peace with the creatures, and finde that peace in our selues which passeth all vnderstanding, wee must first labour to bee at peace with

Gen. 4.
14

with God, let him haue no controuersie with vs, for sinne, and then we need not to stand in feare of the creatures, if God bee on our side, who can bee against vs? *Hee will make the stones of the field to bee at a league with vs, and the beasts of the field to bee at peace with vs.* Iob. 5. 23

The Lord hath a controuersie with the Inhabitants of the Land. The people had long abused the patience, and long-suffering of God, and after many admonitions and warnings giuen, would not be reclaimed, and therefore the Lord now lets them vnderstand by the Prophet, that hee will beare with them no longer, but will try an action with them himselfe.

It is the manner of God to threaten, and giue warning, before hee punish, that men may haue time to aduise themselves to repent, or else to stand vnexcusable before God: for though Gods bow bee alwaies bent, and his arrowes ready within his quier to shoot, yet seldome smites he, but first giueth warning peeces of his wrath. God gaue Gen. 6. 9 warning to the wicked world, in the daies

daies of *Noah*, an hundred and twenty yeeres, before hee executed vengeance on them; God bare with the abomination of *Canaan*, foure hundred yeeres. God suffered the Israelits in their sinnes forty yeeres. Vertues were wrought in *Corazin* and *Bethsaida* before the woe fell on them. Hee that had the figtree in his vine-yard came yeere by yeere, the space of three yeeres, and sought fruit thereon, and found none, then he said, cut it downe, why keepeth it the ground barren, but vpon intreaty hee suffered it to grow the fourth yeere, and hee caused it to be digged and manured, still expecting fruit. Let vs take heed wee abuse not the long-suffering of God; hath the Lord pleaded his cause from heauen amongst vs, by giuing vs warning of his wrath? Hath he testified it be dearth, fearefull thundrings from heauen, vnseasonable weather, plague and pestilence in bloud, doth he yet send vs warning peeces of his wrath, and correct vs in mercy? Let vs not abuse his long-suffering any longer, let his mercifull patience lead vs to repentance, and not harden

Gen. 15.

12

Psal 95.

10.

Mat. 11.

21

Luk. 13.6

7.8.9

den vs in our sinnes. Hee is slow to wrath, hee would not the death of sinners, but rather that they should repent and liue. Hee labourerth to wooe vs, and winne vs to repentance, *Why* **Rom. 2. 4** *will yee die O yee house of Israel, seeing I haue no pleasure in the death of him that dieth* (saith the Lord.) Let vs not then (I say againe) abuse his long suffering any further, because wee know not whether hee will yet giue vs the space of one yeere, one moneth, or so much as one day more for repentance. Examine thy selfe, in the feare of God, I aduise thee, hast thou liued an euill life? Haue thy sinnes set God at variance with thee? and caused him to enter sute against thee? hath God notwithstanding forborne and suffered thee many yeeres in thy sinnes? thinke not therefore that God regards not thy sins because he doth not presently punish thee, he is slow to wrath, and prone to mercy. How many old hipocrits, old whormōgers & whores, old drunkards, v furers, blasphemous swearers &c. are at this day in this Christiā world growing old in sin, as they wax aged in yers, whō God hath
for-

Numb.
25.8

Act 5.5

Gal.5.7

forborne, and suffered a long time, in their abominations. God dealeth not alwaies with whoremongers, as with *Zimri* and *Cozbie*. Whom he destroyed, euen as they were committing their filthinesse. Nor with hipocrites, as with *Ananias* and *Saphira*, vpon whom hee inflicted sodaine destruction: and therefore let no limme of Satan thinke thus with himselfe, so many yeeres haue I liued an adulterer, a drunkard, a vsurer, a contemner of Gods word, &c. Many a time haue I receiued the Sacrament of Christ his precious body and bloud without preparation, without due examination of my selfe, or making any difference of the Lords body, yet I liue, and I see God prospereth mee, as well as many others, that make the matter a great deale more goodly then my selfe &c. But I say to thee (& not I but the Lord) *Be not deceiued, God is not mocked, whatsoever a man soweth, that shall he also reape.* God is not alwaies a word, and a blow, but for the most part, he suffereth the wicked to treasure vp sinne, as vsurers vse to coffer vp their gold and siluer,

till

till the bagge of their iniquity bee sealed vp, till their sinnes cry for vengeance iu the eares of God, as the sins of *Sodom* and *Babilon*. God long forbare the world in *Noah* his time, but at last hee paied them home with a wittnesse. Hee suffered the Iewes many yeeres in their sinnes, but at last hee made an hand with them.

Iob 14.17

Gen. 18.

20

Apo: 18.5

Let no man then (I say againe) secure himselfe in sinne, because God deferreth his punishments. *Quod differtur, non aufertur*. When all is done, a day will come that will pay for all, and as it is in the common prouerbe, *The pitcher goeth so long to the water, that it cometh broken home at last*. Though *Adam* for a time hid himselfe among the trees of the garden, yet at length God brought him to light. And though he suffered *Sodom* for a season, to runne on in their beastlinesse of sin, at last his heauy wrath fell on them.

Gen. 3. 9

Gen. 19.

24

And howsoeuer God suffer bad men to goe on in their wickednesse, and to spend their daies in pleasure, and vanity, in the end a day of reckoning will come, and the longer God forbeareth,
the

the greater shall the blow of his vengeance be, when it falls. God hath suffered vs long in our sinnes, and in his mercy, giuen vs many for-warnings of his wrath, as by dearth, vnseasonable weather, plagues and pestilences &c. Let vs no longer abuse his patience, but cast downe our selues, in true humiliation before him, and turne euery one of vs from that wickednesse that we haue in our hands, before the decree passe out against vs.

And let vs acknowledge Gods great mercy in fore-warning and forbearing of sinners: though man for whom God hath done so much, be the most sinfull creature, yet God is mercifull, he warneth vs before he punish vs, he vseth many meanes of mercy, to winne vs to himselfe before hee take vengeance. He dealeth with vs as a kinde father doth with his children, he correcteth vs in loue, to amend vs, not to confound vs, nor vtterly to destroy vs, if wee haue grace to take any warnings: And as there is a distance betweene seed time and haruest, so God deferreth his fearefull Iudgements, till
our

our sinnes bee ripe, and ready for the
sith of destruction : yea, and though
sometimes hee shew euident tokens of
his wrath, as now by plague, and vnsea-
sonable weather, yet, in his mercy, hee
powreth not out on vs the whole vials
of his vengeance, but in his wrath re-
membreth mercy.

Apo. 16.
1. 2. 3. 4. 8.
10. 12.

*The Lord hath a controuersie with the
Inhabitants of the Land.*

Psal. 78. 8

With whom hath the Lord this con-
trouersie ? *with the Inhabitants of the
Land.* The whole Inhabitants of the
land were the defendants ; yea such de-
fendants, that being accused, had neuer
a word to speake for themselues.

See the corrupt and guilty state of
the Church sometimes ; Sinne had o-
uerspread the land like a leprosie, or as a
spreading canker . So in *Noah* his time
their sinnes were generall . *All flesh had
corrupted his way upon the earth.* In *Sodom*
and *Gomorrhah* there was no righteous
man to bee found for whose sake the
Lord might spare those cities. In *Iere-*
my his time, there was none to be found
in *Ierusalem* that executed Indgement,
or sought for the truth . *David* cried out

Gen. 6. 11

Gen. 18. 4

Ier. 5. 2

in his time. *Helpe Lord, for there is no*
 Psal. 12. 1 *one godly man left, for the faithfull are mi-*
nished from among the children of men.
 The Prophet *Micha* complaineth,
 Micha. 7. *That there was none righteous, all lay in*
 2. 3. 4. 5 *waite for bloud, enery one hunted his bro-*
ther with a nette. 4. The best of them
was but as a brier, and the most righteous
of them, sharper then a thorne kedge.
 5. *No man could trust his friend, nor a*
counseller, nor her that lay in his bosome.
 6. *The sonne reviled the father, the daugh-*
ter rose up against her mother, the daugh-
ter in law against her mother in law, and
mans enemies were the men of his owne
house.

Let vs looke among our selues, and
 suruey our estate, and see if the iniqui-
 ty of our times doe not deserue the
 Iudgements of God, and therefore the
 Lord may as iustly proceed against vs,
 as against Israel. Haue not all sortes
 of people among vs peruered their
 waies? Nay, looke into those places
 where Gods word is most plentifully
 preached, and you shall finde many
 Adulterers, Whores, Blasphemers,
 Drunkards, Contemners of the Word
 &c.

&c. It is an hard thing to finde a sound Israelite, in whom there is no guile. *Ish. 1. 47.*

Let vs therefore bewaile the wickednesse of this age, and seeing we liue among the multitude of the wicked, wee must take heed wee be not infected by them, but labour to doe good among them.

With the Inhabitants of the Land. The controuersie or quarrell that the Lord hath, is with his owne Church, and chosen.

There is no people, nor person so deere to him, but he will punish them, if they sinne against him. *The Lord will* *Ezec. 9. 6.*
beginne at his sanctuary to execute Iudge- *Ier. 25. 29*
ment. Loe, I beginne to plague the City
where my name is called vpon. Iudge- *1. Pet. 4.*
ment must beginne at the house of God. *17.*
 Let vs not flatter our selues then, & say, we are Gods inheritance, we are Gods people, he will not deale so hardly with vs: But the more thou art in the fauour of God, the greater shalbe thy punishment, if thou sinne against him. Though thou were as neere and deere to God, as the signet on his finger, or *Ier. 22. 24*
 the apple of his eye. Yet if there bee no

remedy, if thou wilt not bee reclaimed from thy sinnes, hee will try an action with thee, he will either pull thee off, or put thee out. Though *Ierusalem* bee Gods owne city, and *Syon* his beloved, and pleasing spouse, yet if she play the harlot, and will not be reclaimed, he will make her a spectacle of his vengeance. If God then spared not his owne people the Iewes, when they despised his Prophets and set his corrections at naught, what may wee looke for, after so many warnings, and so long abuse of his mercies, but that he will execute further Iudgements vpon vs, vnlesse we repent.

Because there is no truth, nor mercy, nor knowledge of God in the Land.

The third thing to be considered of, is the cause of the controuersie, which is the sinnes of the people, and (as is aboue said) they are hceere noted to be of two sortes.

1. *Sinnes of Omission.*

2. *Sinnes of Commission.*

The quarrell was not onely for sinnes committed, but also for duties omitted. God will not onely take vengeance for
doing

doing that hee forbiddeth, but also for leauing vndone that he commandeth to be done. As there are two parts of Gods mercy towards vs, namely bounty, in bestowing good things on vs, and fauour in with-holding euill from vs: so our seruice toward's God standeth in two things, that is, in leauing euill, and cleauing to good. If wee would haue God to doe good to vs, we must also doe good to others, and if we would not haue him to lay euill vpon vs, we must not doe euill our selues, nay, wee must not onely cease to doe euill, but also learne to doe well; for these two, the good action (I meane) of leauing euill, and the godly motion of doing good, issuing from a true faith, not to merit, but to performe duetie, are as two winges to a sinner, wherewith hee may flie vp to heauen, for as a bird cannot flie with one wing, nor a man goe with one legge, no more can a sinner come to heauen by the one action of leauing euill, vnlesse hee bee furthered also by that other of doing good. The barren fig-tree did not beare bad fruit, and yet it was accursed. *Every tree* (saith Mat. 21, 19. Christ)

Christ) *that bringeth not forth good fruit, shalbe hewen downe and cast into the fire.* As good no fruit as bad fruit, for bad fruit, is no fruit of faith : And therefore it is not said that the Prielt & the Leuite did any hurt to the wounded man , but that they did him no good, which was a kind of hurting him. In the generall Iudgement sentence of condemnation shall not passe vpon the reprobate because they tooke ought away from the poore , but because they omitted duties of charity, which they should haue performed vnto them , which equalled taking away from them. Christ the Iudge shall not then say to them on his left hand, *Depart yee cursed into euerlasting fire &c. For I was hungry , because you tooke from mee that I should eate ,* but when I was hungry you gaue mee no meate, which in a sort is taking away of meate : Neither shall hee say, *I was naked because you robbed me of my garments , but I was naked , and you clothed me not :* shewing that to bee able and not willing to cloth the poore, may bee termed a robbing of them.

The rich glutton was not condemned because hee tooke any thing away *Lu. 16. 21* from poore *Lazarus*, but because hee gaue him nothing in his need. And the Prophet here tels the people of Israel, that the Lord hath a controuersie with them, not onely because they brake out by swearing, lying, killing, stealing, whoring, and doing that which God forbad to bee done, but also because they fayled in those duties which God required, *There was no truth, mercy, nor knowledge of God in the Land*. The reason is, because God did not onely create vs to glorifie him by abstayning from euill, but by doing good also. Christ died, and rose againe for vs, not onely that we should die to sinne, but also that we should liue againe vnto righteousness; for what is it the better, if we die to sinne, if we stay there, and rise not againe to righteousness of life?

The vse hereof should teach vs to endeavour not onely to cleanse our selues from all filthinesse of the flesh and spiru, but also to grow up vnto full holinesse in the feare of God. That wee should not onely cease to doe euill, but also learne to doe well. *2. Cor 7. 1. Esay 1. 16. 17.*

Not onely put off the old man with his works,
but also put on the new man, which after God
is created in righteousnesse & true holinesse.
Eph. 4. 22. 23. 24. Col. 3. 9. 10.

Secondly, this serueth to reprove the
proud Pharises of our time, which boast
themselues of their vpright dealing and
lyuing, as thus, I thanke God, I am no
praphaner of the Sabath, no adulterer,
no whore, I am no theefe, murtherer,
drunkard, I neuer did harme to any, &c.
Therefore, they thinke, God is behol-
den to them; But thou must not onely
abstaine from euill, but also do good, &
as the Eagle casteth her bill, & renueth
her youth, & the snake strippeth off her
skin, and becommeth smooth: so must
thou cast off the old rags of *Adams* cor-
ruption, and put on the roabes of righ-
teousnesse, euen that wedding garment,
the Innocency of Christ, without which
none shalbe admitted to the mariage
feast. Examine thy selfe then, not onely
what sinnes thou hast not done, but also
what good thou hast done; It is not e-
nough that thou hast not prophaned
the Sabath day, but also that thou hast
sanctified it. Brag not thy self that thou
hast

hast not oppressed the poore, nor taken
 any thing from them, but tell me also,
 what good thou hast done to them? If
 we could see the proud & prodigal leaue
 off their pride and prodigality, and giue
 off their superfluity to the poore, if we
 could see whore-masters leaue off their
 filthy kinde of lyuing, and now glorifie
 God in their soules & bodies which are
 Gods. If we could find couetous misers
 & vsurers like to *Zacheus*, liberal in gi-
 uing & ready in restoring their il gotten
 goods, remoouing their fences, turning
 downe their incroched furrowes, which
 cry and complaine against them, and
 emptying (to good vses) their houses
 and coffers of their cursed wealth wic-
 kedly gotten, &c. then we needed not
 doubt, but God would let his sute fall,
 the controuersie would cease, and wee
 should be reconciled to the Lord.

1. Cor. 6.

25

Luk. 19. 8

Iob 31. 38

Because there is no truth &c. Moreouer
 here obserue, he accuseth thē first with
 the sins of the 2. table, & thē of the first.
 Where wee may see how the Lord dea-
 leth with Hipocrits, hee doth not first
 charge them with sins of the first table,
 but of the second. Hipocrits wilbee
 very

very forward in outward shew of the works of the first table, & often frequent publike assemblies, without care of their carriage or conuersation, like Satan in shew of an Angel of light. The Lord was euen aweary of the outward sacrifices, seruices, and praiers of the Iewes, and why? Because their hands were full of bloud. Esay 1.5. They made a goodly outward shew, *Wherefore haue we fasted* (say they) *and thou seest it not?* The Lord reiecteth their outward seruice, because it was but in hipocrisie.

There is none that make so faire an outward shew of Gods worship and seruice, as Hipocrits doe: They are like gilded pots, full of poyson; like the apples of *Sodom*, touch them, and they turne to dust; like Strumpets, which in shew seeme honest: *Kains* sacrifice in outward apperance was like *Habels*, The harlot will also offer her peace offerings and vowes. *Iesabell* will haue her fast. 1. King. 21.9. and so will the Pharises. *Ananias* and *Saphira* will offer to the Church in shew. Act. 5.2. Many will not sticke to be circumcised, with

Inditement.

43

Gen: 34.
24

with the Sychemits to get *Dina*. But you must know that it is not the paynting of a filthy sepulcher that makes it sweet, nor the proud decking of a strumpet that makes her an honest woman, nor the beauty of a peacock, that proueth him to be the best bird. Deceiue not your selues then, the same God that requireth the duties of the first table, would not haue the duties of the second vndone. As we should be forward in the worship and seruice of God, so also wee must bee carefull to deale vprightly with men. Your comming to Church to holy exercises, is abomination before God, if it bee but in shew to seeme holy, It is not the lyfting vp of your eyes, nor holding vp of your hands, will serue the turne, vnlesse hand and heart goe together. None so ceremonious as Hipocrits, none will seeme more holy then they: but let vs see that our life and conuersation before men, expresse that which in word and outward shew wee professe; let profession and practise goe hand in hand, those whom God hath ioyned together, let no man put asunder.

Be-

Because there is no truth. Strange, there was no truth among them. This is an hard accusation, what no truth? No doubt but there was some truth, but falsehood was so generall, that there seemed to be no truth. *Esay* complained in his time, *That no man contended for truth, and that truth was fallen in the street.* *Esay* 59.4.14. *Jeremy* likewise in his time, *That Truth was perished and cleane gone.* *Ier.* 7. 28. *Christ* himselfe saith, when the sonne of man cometh shall hee finde faith on the earth? *Luke* 18.8.

Neuer lesse truth, nor true dealing among men in any age, vniust dealing and cosonage not more current among *Turkes* and *Infidels*, then now among *Christians*.

He is accounted but a foole that cannot deale cunningly and craftily to deceiue others. Yea some are growne so impudent, that they are not ashamed to say, That hee which will not hold with the hare, and runne with the hound, hee that cannot carry two faces vnder one hood, and play the *Ambo-dexter*, is not fit to liue in this world, among men, but I say, hee is fitter to dwell with the

the diuells in hell. The sinnes of the Jewes were neuer more red-ripe then ours, wee liue as if wee should neuer die, nor come to appeare before the Iudgement seat of *Iesus Christ*; the iust Iudge, to giue an account.

Truth is a part of the Image of God, and false-hood is a part of the Image of the diuell, wee are members one of an other, *Let no man deceiue his brother, because GOD is the auenger of all such.* 1. Thessalo. 4. 6. If a man could doe it so cunningly, that it could not bee seene, yet GOD will punish it. Seeing then that truth is a part of the Image of GOD, hee cannot bee a good Christian that hath not truth in words and deedes. Wee are called to the hope of eternall life by the word of Truth.

How miserable a thing is it then, when there is no truth among men? Is it not with vs as it was in *Dauids* time? *The faithfull are minished from among the Children of men,* (for the most part) *They flatter with their tongues, and dissemble in their double hearts.* Psal. 12. 1. 2. Is it not amongst vs, as it was

was with the Iewes in *Jeremies* time
 May not a man runne vp and downe
 and search the streetes of euery City
 and Towne, yea through the whole
 Land, and finde but a few men that
 seeke the truth. But, verse 27. *As a*
cage is full of birdes, so a man shall finde ma-
ny houses, & area with that is gotten by de-
ceit, and crafty trickes, without truth
or conscience, so as we may iustly cry
out and complaine with the same Iere-
my, They be all Adulterers, and an assem-
bly of rebels. 3. And they bend their tongues
like their bowes for lies, but they haue no
courage for the truth vpon the earth, for
they proceed from euill to worse, and they
haue not knowne mee, saith the Lord. 4. Let
euery one take heed to his neighbour, and
trust thou not in any brother: for euery bro-
ther will vse deceit, and euery friend will
deale deceitfully. 5. And euery one
will deceiue his friend, and will not speake
the truth, for they haue taught their tongues
to speake lies, and take great paines to doe
wickedly.

Ic. 5. 1. 27

Ier. 9. 2. 3.
4. 5.

Want of truth is such, that it is a v-
 suall thing to say, *Wee know not whom we*
may trust. Whereas in times past words
 were

were sufficient, a man might trust his neighbour, vpon his word, now bonds will not serue. Truth is a faire flower, (but now a daies) it groweth in the garden of few mens hearts, and therefore seldome seene sprouting out, either in their words or deeds. What is become of that ancient truth and faithfulnessse of subiects towards their Prince? If it were as it ought to bee, we should not bee acquainted with so many damnable and dangerous treasons and conspiracies against Christian Princes.

If there were that truth betweene husband and wife, as should bee, the deuill would not dance at so many weddings as he doth, where hands are ioyned, and not hearts: Neither should wee heare of so many poysonings, murders, adulteries, and disagreements betweene man wife, as are daylie put in practise. Is not that *quondam* truth of seruants towards their Masters quite banished, and worne out, so that wee can neither finde trustinesse in their laboures, nor truth in their dealings. Truth is *Rara avis in terris, nigroque similima*

simillima cygno, and therefore one said well, *Multis annis iam peractis nulla fides est in factis, mel in ore, verba lactis, felis in corde, fraus in factis*. Many yeeres past and gone, faith in deeds there is none, hony in mouth, words sweet, gall in heart, deceit in deed. If therefore the Lord had a controuersie with the Inhabitants of the Land of Israell, because there was no truth among them, much more may he haue with vs whose state is so bad, and yet haue had the light of the gospell so long amongst vs.

Nor mercy. The next thing whereof they are indicted, is want of mercy, a fruit also of the second table. *Mercy* among men, is an inward affection of the heart, taking part with thy brother, and hauing a fellow-feeling of his misery, as if it were thine owne: Such was the mercy of Christ towards the people, for that hee had suffered hunger himselfe: *I haue compassion* (saith hee) *on the multitude, because they haue now continued with mee three daies, and haue nothing to eat.* Mar. 8.2. This mercy in man towards man, is an excellent thing, there is no sacrifice nor seruice acceptable

table to GOD without it; wee neede not to goe by-waies, nor offer sacrifices in vaine, *He hath shewed thee (O man) what is good, and what the Lord requireth of thee, surely to doe Justly, and to loue mercy, and to humble thy selfe to walke with God.* Micha.

6.8. It is required of a Christian, not onely to bee mercifull, but also to loue mercy. *Now therefore as the elect of God (saith the Apostle) holy and beloued, put on bowels of mercy.* Eph. 4. 31 Col. 3. 12. Mercy should bee in the bowels, it should proceed from a feeling of the miseries of others. There were some that shut vp their bowels of mercy. So that neither any thing could enter in, to mooue them to mercy, nor goe forth, to doe good to others. There are some whose bowels are cruelty. Pro. 12. 10. and some againe that haue no bowels of mercy, Phil. 2. 1. but they that are Gods children follow the counsell of the Apostle, put on the bowels of mercie. In mercy there are two things.

1. Ioh. 3.

17

1. To see the misery of others.

2. To take compassion.

A child of God will see with his eyes, and pittie with his heart. *Diues saw the*

E

misery

Luke 10.
31. 32. 33
34

*miser*y of Lazarus. Luk. 16. 20. But shew-
ed no mercy. The Priest and the Le-
uite saw the misery of the wounded
man, and passed by, and shewed no mer-
cy, but that good Samaritane did not
only see him lie wounded, but hee also
went to him, hee poured wine and oyle
into his wounds, set him on his owne
beast, brought him to a common Inne,
and made prouision for him, (at his
owne charges) here was true mercy.

There bee many things may moue
vs to mercifulnesse, first, because in
shewing mercy, we imitate God, *Be mer-
cifull* (saith Christ) *as your father in hea-
uen is mercifull*. Luk. 6. 36. *And so shall
shall you be the children of your Father that
is in heauen.* Mat. 5. 45. If wee call God
our father, and professe our selues to be
his children, then let vs be mercifull as
hee is, wee can no way so neerely repre-
sent God, as in being mercifull, a merci-
full man is the best Image of God, and
child of God in deed. Wee say that
child is most like his father, which doth
neerest represent him in face and coun-
tenance: Now mercy in the Scriptures
is called the face or countenance of
God.

God; God be mercifull vnto vs, and blesse vs, and shew vs the light of his countenance, and bee mercifull vnto vs. Psal. 67. 1. So they that are most inclined to mercy, are most like to God, and no doubt, but they are Gods childre. Such a mercifull man, such a child of God was Tobias, who sent out his sonne to fetch in the poore, which remembred God, to eate with him, and carried for their comming. Tob. 2. 2. Such a mercifull man was Iob, Hee deliuered the poore that cried, and the fatherlesse, and him that had none to helpe him, Iob 29. 12. 13. 15. The blessing of him that was ready to perish came vpon him, and he caused the widowes heart to reioyce. ver. 13. Hee was the eyes to the blind, and feet to the lame, ver. 15. He was a father to the poore, v. 16. He restrained not the poore of their desire, neither caused hee the eies of the widow to faile, Iob 31. 16, 18. 19. 20. 32. He did not eate his morsels alone but the fatherlesse also did eate thereof, he would not see any perish for want of clothing, or any poore without covering, the loynes of the naked blessed him, because hee was covered with the fleece of his sheepe. Hee suffered not the stranger to lodge in the street,

but opened his doores to him that went by the way. vers. 32. But now pitifull *Iob* and mercifull *Tobias* are dead & gone, who imitated God, and bare the image of God, in being mercifull, and no doubt were Gods children, and many an vnmercifull *Nabal* start vp in their steed, who thinke all too little to themselves, and euery little too much for the poore.

Mat. 24.

45

Luk. 12.

42

2 A second thing that should moue vs hereunto is, because that when wee execute the workes of mercy we become Gods instruments, and it is an excellent thing to be the instrument of God, to doe good to others. God hath put the rich men of this world, in trust with the wealth of this world, not to the end that they should either be in loue with it, or abuse it to prodigality, but that they should, as Gods instruments, distribute to the necessity of the Saints.

3 A third motiue to mercifulnesse is, because what wee doe to the poore, Christ doth acknowledge it to be done to himselfe, If thou giue but a morsell of bread, or a cuppe of water,

If thou giue but the meanest almes,
 Christ doth acknowledge it done to *Mat. 25.*
 himfelfe. If we would consider that in *40*
 feeding the poore, wee feed Christ, in
 cloathing them, we cloath Christ, in
 lodging them, wee lodge Christ, &c.
 how cheerefully then would men
 doe it?

4 Fourthly, the consideration of
 Gods mercy towards vs, should mooue
 vs to bee mercifull to others. God
 sheweth mercie on vs that are his ene- *1. Reg. 8.*
 mies, to the end wee should bee merci-
 full to his friends: Christ reprooued *50*
 the vnmercifull feruant, *Oughtest not*
thou also to haue had compassion on thy fel- *Mat. 18.*
low, euen as I had pittie on thee? If wee *33*
 would consider that God is often mer-
 cifull to vs, when in Iustice he might
 take vengeance on vs, or vtterly de-
 stroy vs; it would cut off all cruelty,
 and mooue vs to bee mercifull to our
 brethren, and thinke this, God hath
 beene mercifull to me in many things,
 why should not I also bee mercifull to
 my poore neighbour?

5 Fiftly, because the practise of
 mercy is a token of true Religion,

Pure Religion and undefiled before God
Jam. 1. 27 *even the Father is this, to visite the father-*
lesse, and widowes in their aduersity, and
to keepe himsefve vnspotted of the world.
 If thou wilt trie thine heart whether
 thou be truely religious, see how thou
 art affected with the lustes of concu-
 piscence, and whether thou haue a
 care to cherish the poore, widowes
 and fatherlesse, and to releue the
 needy members of Christ; who so
 hath these practises, is truely religious.

6 The sixth, and last motiue which
 may mooue vs to mercifulnesse, is, the
 promises made to the mercitull, which
 are often set downe in the Scriptures
 by way of comparison. Sometimes
 Mercy is compared to a seed time, or
 sowing, *He that soweth sparingly, shall reape*
sparingly & hee that soweth liberally, shall
reape also liberally. Also, he, that findeth
2. Cor. 9. *seed to the sower will minister likewise*
bread for food, and multiply your seed, and
increase the fruits of your beneuolence. to
 Remember when thou giuest to the
 poore, then thou sowest spirituall seed
 & that he which giueth seed to the sower
 & causeth it to increase, which other
 waies

waies might lie, and rot vnder the
 clods, hee will also increase what thou
 hast, with a blessing: And as that seed
 which is cast into the ground, may
 seeme to bee cast away, were not Gods
 blessing vpon it, so though what thou
 giuest to the poore, may seeme to bee
 lost, yet God will restore it againe with
 aduantage. It is also compared to a sa-
 crifice, *To do good, and to distribute forget not,* Heb. 13.
for with such sacrifice God is well plea- 16
sed. As God smelled the sweet sauer of
 Noah his sacrifice. So if thou offer
 this sacrifice of Mercy, it will yeeld a Gen. 8. 21
 sweet odour vnto God, and God will
 accept it. It is wonderfull how vn-
 mercifull and hard-hearted men are
 this way, and how lauish and liberall
 where they should not; when Aaron
 had yeelded to make a golden Calfe,
 the people were ready not onely to
 giue their superfluous things, but also
 their necessarie iewels, as their eare-
 rings: So ready and liberall were they Exo. 32. 3
 also in times past, to set vp Idols, and
 gilded Images, at their great charges,
 and to goe many miles to offer vnto
 them; Shall not their liberality in
 E 4 things

things not commanded, but vtterly forbidden, condemne our foolishnesse, which spend so much in pride, and superfluous pampering of our paunches? We care not what wee giue and lash out to those Idols the backe, and the belly, but our hearts are greeued to giue a little to *Iesus Christ*, in his members. If men would cut themselues shorter this way, and content themselues with necessary food and rayment, then should they see Gods blessings vpon this spirituall sowing.

1. Tim. 6.
8

Pro. 19
37

Hee that hath mercy vpon the poore (saith Salomon) lendeth vnto the Lord, and the Lord will recompense him that which he hath giuen. This is a godly kinde of vsury, and would God, this vsury might eate vppe our other vsury, as in *Pharaoh* his dreame, the leane kine did the fat. As hee that lends vpon vsury looketh for gaine, so hee that is mercifull to the poore, may expect a spirituall gaine, and a plentifull haruest.

Gen. 41.4

Pro. 11.
25

Mercy is also compared to watering. *The liberall person shall haue plentie, and hee that watereth shall also haue*

raing

raime. If we drop but one drop of Mercy vpon our poore brethen, God will open the windowes of heauen vpon vs, and water, and refresh vs with many blessings. It is promised to the mercifull, *that their light shall breake forth as the morning, and their health shall grow speedily, their righteousness shall goe before them, and the glory of the Lord shall embrace them.* 9. Then they shall call, and the Lord shall answer, they shall crie, and he shall say, *heere I am* 10. Their light shall spring out in the darknesse, and their darknesse shall be as the noone day. 11. The Lord will guide them continually, and satisfie their soule in drought, and make fat their bones, they shall be like a watered garden, and like a spring of water, whose waters faile not &c.

Esay 58 8

9. 10. 11.

12

They shall haue graces outward and inward. *Hee that with draweth the corne* (saith Salomon) *the people will curse him, but blessing shall be vpon the head of him, that giueth food.* And, *Hee that giueth to the poore shall not lacke.* If thou shew Mercy to the poore, maimed, lame, and blind, thou shalt bee blessed, and God will reward thee. And our Sauour pronounceth the

Pro. 11.

26

Pro: 28.

27

Lu. 14. 14

the mercifull blessed, for they shall obtain

Mat. 5. 7. Mercy.

These promises of God made to the mercifull thus then considered, I say to thee in a word, as the prophet *Malachie* speaketh in an other matter, Be thou mercifull to thy poore neighbour, sow that spirituall seed, offer that sweet sacrifice, water and refresh the hungry soule, yea, *cast thy bread upon the face of the waters*. And then proue the Lord therewith, *if hee will not open the windowes of heaven vnto thee, and poure thee out a blessing without measure,* and approoue himsele a true God in his promises.

**Ecclesi.
11. 1.**

Mal. 3. 10

**Pro. 28.
15**

Zeph. 3. 3

And seeing Mercy is such an excellent thing, it serueth to condemne the cruelty, and vnmercifulnesse of many in our time, which carry rauening affections, and therefore are compared to cruell beasts, as to hungry Lyons, Beares, and Wolues, because they haue no more Mercy thē rauening Lyons, Beares, & Wolues, in the euening so greedy that they leaue not the bones till the morning. It is lamentable to see how the rich oppresse the poore, and

and approoue themselves to haue no more Mercy then beastes; but let all such vnmercifull wretches consider, with feare, and trembling, in what miserable state they stand.

First, their praiers are abhominable, *Though thou make many praers* (saith the Lord) *I will not heare you, because your hands are full of blood*; God reiecteth, and will not heare the praiers of the vnmercifull, so long as they haue bloody fingers; their praiers are abhominable; *They haue not the spirit of prayer, which eate vp the people of God, as a man would eate bread.* How horrible and fearefull a Iudgement is it, to haue the doores of Gods graces, shut vp against vs, and the Wells of his fauour and Mercy locked vp from vs, that wee cannot draw the water of life: wee haue none other messenger to God, but our praiers, but vnmercifulnesse maketh our praiers to returne voide; which is an heauy Iudgement. If then there bee any among you that carry an vnmercifull affection, first let the oppressed goe free. *Wash your bloody and vnmercifull hands*, else neuer offer

Esay 1.15

Zac. 7. 13

Esay 59. 2

2. 3

Psal. 14. 4

Esay 58. 6

Esay 1. 16

offer your praier vnto God . How dare you come to Christ by praier, while you deale vnmercifully with him in his poore members? for as they that feed the poore, feed Christ, so they that deale vnmercifully with the poore, doe wrong to Christ, and hee *that stoppeth his eares at the crie of the poore, shall also crie himselfe, and not be heard.* As then thou wouldest haue God to accept of, and to heare thy praier, when thou criest to him in thy greatest need: so see that thou also open thine eares, thine heart, and hand too, at the cry and complaint of thy distressed poore neighbour.

Secondly, vnmercifulnesse maketh a wise man mad. If a man haue neuer so many good gifts, if he haue once an vnmercifull and rauening minde, all his wisdom, learning, and other good gifts are buried and lost. Therefore euery vnmercifull man is an Atheist, *They are resolu'd there is no God.* For, if they thought there were either God, or deuill, heauen or hell, they would not deale so vnmercifully with others as they doe. These are they whom

whom Salomon speakes of, There is a generation, whose teeth are swords. Hee Pro. 30 compareth them to beastes, as if they¹⁴ had teeth like swords or knives.

It is true then, that vnmercifull men banish God out of their hearts, and therefore they are carried with the spirit of madnesse, and cruelty, God is not in all their thoughts, neither are they perswaded that vnmercifulnesse is a sin.

Thirdly, the vnmercifull man prouoketh God to take vengeance on him by temporall punishments, and Iudgements in this life: *The bloudy and deceiptfull man, shall not lue out halfe his daies: God will auenge them that are vnmercifully delt withall; and that quickly.* Luk: 18. 8. *Thou shalt not (saith the Lord) doe iniurie to a stranger, neither oppresse him, for ye were strangers in the Land of Egypt.* Exod: 22. *Thou shalt not trouble any widow, nor fatherlesse child, if thou vex or trouble such, and so hee call and cry vnto mee, I will surely heare his crye. Then shall my wrath be kindled, and I will kill you with the sword, and your wiues shall be widowes, and your children fatherlesse.*

It is too common a thing to see
stran-

strangers, fatherlesse children, and
 dowes vnmercifully delt withall. Stran-
 gers (for the most part) are strangely
 looked on; and as for Orphans, let
 man die, and commit his children
 (with sufficient portions) to the pro-
 tection of his brother, or neereſt kin-
 man, for the most part, they will vn-
 cle, and couzin the poore orphans of
 that their father left them, and often
 vse them worse then seruants. Is it
 not a Iust thing with God, to arraigoe
 such before his Iudgement seate, and
 plead and proue against them, that
 they haue no Mercy, and therefore
 shall finde as little Mercy at Gods
 hands. And is the state of widowes a
 ny better, for the most part, are they
 not also subiect to wronges, and vn-
 mercifull dealing? But let them com-
 fort themselues, God hath promised to
 bee a *Father to the Fatherlesse*, defendeth
 the cause of the widowes, and
 loeketh vpon the wrongs done to
 them, and will reuenge them. Doe
 not (saith Syrach) the teares runne downe
 the widowes cheekes, and her cry is against
 him that caused them: for from her cheekes
 doe

Psal. 68. 5

Pf. 146. 9

Mal. 2. 5

Ecclesi-

asticus. 35.

15

Deut. 27.

19

doe they goe up into heauen, and the Lord
which heareth them, doth accept them.

The Israelits beeing vnmercifully
delt withall by the Egyptians, cried in *Exod. 3.*
their misery, and God heard them, *23. 24.*
tooke the matter into his owne hand,
and reuenged them. *David* delt vn- *Exod. 15.*
mercifully with his subiect and seruant *25*
Vrias, but God would not suffer him to
escape unpunished: Though *David*
were a King, *Vrias* a subiect, *David* a-
liue, *Vrias* dead, yet God auenged the
wrong done to him, euen vpon the *2. Sam. 12*
King himselfe. Then God will not
suffer the vnmercifull man to escape,
the Lord is the auenger of all such. The *1. Thel. 4.*
poore committeth himselfe vnto thee, *6*
(saith *David*) for thou art the helper of the *Ps. 10. 14*
friendlesse.

Though the poore neither curse,
nor cry vengeance against them that
deale vnmercifully with them, yet God
will stand for them. Now for the op- *Psal. 12. 5*
pression of the needy, and because of the
sighes of the poore, I will vp (saith the
Lord) and will set at liberty him whom the
wicked hath snared, yea rather then
Gods Iustice in this point should faile,
the

Hab. 2.

11. 12

Micha. 2.

1. 2. 3

Job 31.

38

2. King.

21. 9. 10.

13

Ioh. 3. 36

1. 129

Job 31.

20

the stones and timber in the house of
mercifull men, shall crie for vengeance
gainst them, and bring a Iudgement
them. There is a woe pronounced
gainst such, God hath a plague, and
vengeance for them, which shall stie
close to them, the lands and goods
which they haue gotten by vnmerci-
full dealing shalbe accursed vnto them
in the end, yea the furrowes of their land
shalbe accursed vnto them. Abab and
Iezabel delt vnmercifully with Naboth
cozoned him of his land, and his life too
but Gods vengeance slept not long
they had small ioy of their bloudy
purchase, the wrath of God abroad on
them. And as when a mercifull man
doth cloath the naked, though he be
vnthankfull, yet his loynes that were
naked, and now clothed, will bleesse
him that cloathed them. So when
vnmercifull men take that away from
the poore, which should cloath their
backes, or fill their bellies, though
they take it patiently, yet their hun-
gry bellies, and naked backes will please
vengeance, and God will reuenge the
wrong done to them. If then thou
wouldst

wouldest not haue Gods heauy Iudgements to fall vpon thee, be not an vnmercifull dealer, because the Lord is the auenger of all such.

Fourthly, as vnmercifull men shall not escape the Iudgements of God in this life, so at last, death commeth, and when an vnmercifull man dieth, his state shalbe like to *Ichoiakim*, the sonne of *Iosia*, King of *Iudah*, the people will not mourne for him, *Alas brother*, Or (ah) *what a losse hath the country of him, but hee shall haue the buriall of an Asse.* As their dead Asses were cast out of *Ierusalem*, lest they should infect the ayre, with their smell; so vnmercifull vsurers were in times past, denied the honour of Christian buriall.

Lastly, these are but small matters, but vnlesse vnmercifull men repent, they shalbe shut out of Gods Kingdome; *Thus saith the Lord, yee eate with the bloud, and lift vp your eyes towards your Idols, and shead bloud, shall yee then possesse the land?* And the Apostle *Iames* saith; *There shalbe Iudgement mercilesse, to him that sheweth no mercy.* If at the Iudgement day they shalbe shut out of

F

heauen

Ier. 22. 18

19

Ezec. 33.

25

1. Cor. 6.

10

Iama. 2. 13

Mat. 25

heauen, which haue not giuen to the
 needy, what Iudgements remaine for
 those that haue delt vnmercifully
 with them? shall they enter in? no
 they shalbe sure to bee shut out. And
 God will not leaue them so, what no
 in hell? yes, for hell shalbe their po
 session but thats not all, for God will
 curse them also in their posterity.

Job 27.
 13. 14

The curse of God will so consume
 them, and their posterity, that nothing
 shall remaine but the tokens of Gods
 vengeance. These are no inuented
 shar-babes, the Lord hath sworne by
 the excellency of *Iacob*, *That he will ne
 uer forget, but punish all oppressors and vn
 mercifull dealers.*

Amos 8.
 7. 8

Esay 1. 16
 17

Seeing then that vnmercifulnesse
 brings such heavy Iudgements on
 God with it, if euer wee looke to e
 scape his rod and punishments, and to
 be reconciled vnto him, let vs after the
 counsell of the Prophet, *Wash*, and
 make our selues cleane from that bla
 dy sinne of vnmercifulnesse, and then
 the Lord will speake comfortably to
 our consciences, and tell vs, *Though
 our sinnes were as crimson, they shall
 be made white.*

made white as snow, and though they were
red like scarlet, they shalbe as wooll.

Esay 1.18

And heere wee may also suruey our
estate, and let our owne consciences
answere for vs, whether the Lord may
not as iustly charge some of vs with
this sinne of vnmercifulnesse, as euer
hee did the people of Israel.

What Mercy with some vnmerci-
full Land-lords, who turne housing
into grassing, and make more account
of their beasts then of their brethren,
So that, as the Poet *Ouid* writ concer-
ning *Troy*, after the destruction of it,
Estque seges ubi Troia fuit, Now growes
corne where *Troy* stood: So in many
places, passengers may point with
their fingers, and say, In this pasture
ground stood such a towne, and there
another, and now cattle feed, where
sometimes Christians dwelt. Such
vnmercifull Land-lords deale with
their Tenaunts as Vinteners doe with
their vessels, who draw them till they
bee empty, and then tumble them out
a doores. Is this brotherly compas-
sion? Is this to haue a fellow-feeling
of the miseries of others? Is this to do

to others, as wee would they should do vnto vs?

What Mercy with vnmercifull vsurers, but cruelty vnder a colour of kindnesse? They are the deuils Alchemists, they can change other mens goods into their owne. The Lord expressely forbiddeth vsury in his law, and shall wee make no conscience to vse it? *If thou lend money to my people (saith the Lord) that is, to the poore with thee, thou shalt not be an vsurer vnto him, thou shalt not oppresse him with vsury. And againe, If thy brother bee impouerished, or fallen into decay &c. Thou shalt take no vsury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee. And in Deuteronomy, Thou shalt not giue to vsury, to thy brother, as vsury of money, vsurie of meate, vsury of any thing that is put to vsury. If God forbad vsury among the Iewes, because they were brethren, much more among vs Christians, because wee are brethren in Christ: And if the breach of Gods Commandements bring with it destruction both of body and soule, then vsury, which God expresse*

Exo:22.
25

Leuit.25.
35.36

Deut.23.
19

expresly forbids in his law, deserueth destruction both of body & soule. *Da- Ps. 15. 1. 5*
 and asketh the question, *Lord who shall dwell in thy tabernacle, & who shall rest vpon thy holy mountaine?* and maketh answer, *vers. 5. Hee that giueth not his money to vsury &c.* If hee that giueth not his money to vsury, shall dwell in the Lords Tabernacle, and rest in his holy mountaine, then it must needs follow, that hee which giueth his money to vsury, shalbe shut out of Gods Tabernacle, & not rest in his holy mountaine. And if hee that hath not giuen forth vpon vsury, neither hath taken any increase, shall liue with the Lord for euer, *Ezec. 18. 8. 9. 13* then hee that hath giuen forth vpon vsury, and taken increase, shall not liue. *vers. 13.* but die, his blood shalbe vpon him. Our Sauour Christ commands vs to lend, *Deu. 15. 8* looking for nothing againe. *A good Mat. 5. 42* man (saith *David*) is euer mercifull, and *Luk. 6. 35* lendeth. *Psa. 37. 26* Mercy and lending should goe together, wee must lend to others to better their state, not to better our selues, and begger our brethren. As the law of diuorce was permitted in *Moses* his time, because of the hard-
 F 3 nesse

nesse of their hearts : so is vsury suffered, but not allowed by the lawes of our land, because of the hardnesse of mens hearts, to set a bond, or meere to mens coueteousnesse, because there is no Mercy among them. And as there is no Mercy with this vnmercifull brood, in forcing men to repay more then the principall which they borrowed; so if the borrower vpon extremity breake day with them, hee had as good bee halfe hanged, then will they play vpon him with their cruelty, then shall hee bee sure to be sued vpon forfeitures, no remedy but either pay, or to prison, they will either haue his coine, or his carkaise.

How dare such vnmercifull wretches looke vp towards heauen, hope to bee saued by the death of Christ, or cry to God for mercy in their misery, while they suffer their owne flesh and bloud, their brethren and sisters in the Lord, to lie in prison, for not payment of a little pelfe, which at the day of Iudgement shall witnesse against them, and condemne them for ever, yea, the very stones of the prison, shall

Iam. 5.3

cry

cry vengeance against them, for their cruelty: It is Lawfull indeed for every Hab. 2. 11
man to demaund his owne, but to do it in Mercie, not with extremitie, as that seruant who tooke his fellow seru-
uant by the throat, *saying pay that thou* Mat. 18.
owest, and as the Jewes, who pressed 28. 30.
downe their debtors, Gods children Esay 58. 6
must shew mercie euen in asking their owne, wee may not hunt with rauen-
ning affections, but vse Mercie to-
wards all, and haue patience with our
needy brethren, though it be to our
hinderance.

Lastly, to knit vp all in a word, ma-
ny poore people liue in misery, but
where is our mercie that wee shew vnto
them? *Paul* commendeth the liberali-
ty of the Churches of *Macedonia*,
how that to their power, yea and beyond 2. Cor. 8.
their power they were willing, such bow- 3.
els of Mercie had they towards their
poore brethren, that wanted. In the
primitive Church *they sold their Lands* Act. 4.
for the reliefe of the poore. And the 34. 35.
Church purposed to send reliefe to the Act. 11.
brethren which dwelt at *Iuden*, *even re-* 29.
quired thereunto. But now the Fa-

thers of the Primitive Church are
 dead, and Mercifull compassion is
 dead, and gone with them : They re-
 lieued the poore to their power, yea,
 and beyond their power, but now for
 the most part, among the Countrey
 people, they that are most power-full
 are least pitifull, and they that haue
 most money, haue least mercie. They
 sold their Lands, and gaue the mo-
 ney to the poore, but in this sinfull
 age, some buy Lands, and begger the
 poore; they willingly releued their
 brethren, though not required there-
 vnto, but (alas) how hardly are men
 now drawn to distribute to the ne-
 cessitie of the Saints, yea, euen they
 that haue great abundance of wealth,
 giue what they giue so grudgingly
 and nigardly, that the poore find little
 comfort; what wringing, oppressing,
 and begging the poore members of
 Christ, is that in many places which
 should be relieued, notwithstanding
 the word of God condemning all un-
 mercifulnesse, and good Lawes, and
 statutes enacted to the contrary. If
 then the Lord had a quarrell with the
 chil-

children of Israel, & threatned Iudgements against them, because they were vnmercifull, then will he not spare vs now in this iron age of the world, when most men haue euen shut vp their bowels of mercie.

Not knowledge of God in the land.

They were Israelites, how hapned it then that they wanted the knowledge of God?

The Lord chose them to be his owne people, He fedde them with Manna

in the wilderness, He carried them on Ea-

gles wings out of all danger. They had the Sacrament of Circumcision. They

were commanded to haue the Law of God written vpon their house-postes. Whe-

ther it were of their Children, or Beastes, the first borne was consecrated to God.

They had the Prophets of God to teach them &c. but though they had

neuer so many meanes to know God, & had the word of God among them,

yet the Lord heere chargeth them by his Prophet *that there was no knowledge of God in the Land.*

This is the ground of all Religion to know God. It were better to bee a

beast then a man, and not know God,

a beast

1. Ioh. 3,

17

Exo. 6, 7,

Exo. 16,

15,

Exo. 19. 4

Deut. 32,

11.

Gen, 17.

9.

Deut. 11.

20.

Exo. 13,

7. 12.

a beast is in better case then hee, when the beast dyeth, there is an end, but the Soule of man shall liue or die for ever. This is the wel-spring of all doctrine. It is wonderfull that the knowledge of God is not plentiful, seeing there is so much teaching.

Nor knowledge of God in the Land. This striketh at the root, that there is no knowledge of God in the Land. The wicked indeed haue a naked and bare knowledge or light apprehension of the knowledge of God, and descending into the heart, but swimming in the braine like that euill ser-

Luke 12. vant, that knew his Maisters will, and
47. prepared not himselfe, neither did according to his will.

Mat. 1

24 24.

Luke 4

41.

Luke 8

28.

Act. 19,

15

Esay 53.

11

But there is an other knowledge of God, which carrieth the mind with a full sway to serue God, this is an holy and sanctified knowledge, descending into the heart: of this knowledge of God the Prophet heere speaketh, As also *Esay* prophesying of Christ, saith, *by his knowledge shall my righteous ser-*

want iustifie many, for hee shall beare their
iniquities. Iohn Babtist was sent to giue Luke 1
knowledge of this Saluation. And Saint 77.
Iohn saith. Heereby wee are sure that 1 Iohn 2.
wee know him, if wee keepe his commaunds 3.
dements. Where this knowledge of
 God is, it bringeth forth holy obedi-
 ence to the lawes of God, not abso-
 lute, but a care to doe them; our en-
 deauour must be to please God, and
 howsoeuer wee be other-waies weake,
 wee shall find it as a meane to purge vs
 from the corruptiō of our nature, and
 to hold vs backe from sinne. They
 that haue this knowledge are not vn-
 fruitfull in good workes, it worketh
 to their conuersion. If then thou
 wilt know whether thou haue this
 sanctified knowledge of GOD, it
 shall appeare if thou bee fruitfull in
 good workes, if thou haue not an espe-
 ciall care to keepe Gods commande-
 ments, all thy knowledge is sinne be-
 fore God.

The Israelites had the knowledge of
 God, but God tels them, they are like
 the Oxe and Ass. *The Oxe knoweth his* Esay 1. 3.
owner, and the Ass his Masters crib, but
Israel

Israel hath not knowne; my people hath not understood, and the reason was, because they were loaden with iniquity, ver. 4. And accusing them of sinne by the Prophet *Jeremy*, *They haue not knowne mee* (saith the Lord) And *Dauid* saith, *They erred in their hearts, because they knew not his waies*. So in like manner the Prophet *Hoseas* heere summoning the people of *Israel* to appeare before the Lord, for their sinnes, chargeth them that they wanted the knowledge of God.

They were accused to haue no knowledge of God, because they had not a sanctified knowledge, working in them a care, and conscience to keepe Gods Commandements. And I pray God this sinne bee not found among vs. I feare mee it may so. Some want the key of knowledge, and therefore they cannot open the chest of God, and deliuer Manna, Some are idle, and will not: and where the meane is vsed, it is wonderfull to see how the deuill seekes to pull it away, and to keepe men in ignorance. Vpon the Sabbath daies, which are Gods great market

market daies for the soule, when *Aa-*
rons golden bells ring, and when God
 calleth the people to the wels of the
 water of life, It is wonderfull to see
 how Satan drawes them away, after
 the pleasures and profits of this world,
 and laboureth nothing more then to
 smother religion, and the knowledge
 of God; One day of seauen is ordai-
 ned of God, as the Lords great schoo-
 ling day, if the deuill can steale
 that day, let him take all. It is the
 worke of Satan to catch the word out
 of our hearts.

Mat. 13.

19

And seeing that where the know-
 ledge of God is wanting, all vices doe
 abound: let vs labour to haue an ef-
 fectuall knowledge of God, lest it bee
 truely said of vs, *There is no knowledge*
of God amongst vs. And when wee see
 or heare the wicked boasting, and pra-
 ting of God, and of his Mercies and
 promises made in his sonne Christ Ie-
 sus, let vs be bould to tell them (as here
 the Prophet doth the children of Isra-
 el) that they haue no knowledge of
 God. This should teach vs to adde
 practise to knowledge.

To

To conclude this part, let vs present our selues euery one of vs at the barre of Gods Iudgement seate, as a people indited and arraigned vpon these seuerall inditements, *viz.* want of Truth, want of Mercy, and the Knowledge of God, and let our owne consciences giue euidence, and sit as Iudges too, and wee shalbe found guilty in all; and therefore no remedy but speedily sue for pardon to the chiefe Iudge *Christ Iesus*, who is mercifull to all that truely turne to him.

And thus much concerning their sinnes of omission. It followeth,

Vers 2. By swearing, and lying, and killing, and stealing, and whoring, they breake out, and blood toucheth blood.

These words are a prooffe of the former accusation, wherein the Prophet proceeds to charge the children of Israel with sinnes of Commission, and first, with swearing.

Swearing. Swearing is of two sorts, lawfull and vnlawfull. Againe, a lawfull oath is of two sorts, *Promissorium* and *Affertorium*.

By the one, we promise to doe something

thing hereafter ; By the other wee affirm or deny a thing to bee so, or not so, but I will not stand vpon these distinctions.

A lawfull oath is a solemne and earnest affirmation or negation of a thing lawfull and honest , by the name of God, whereby we desire him who is the onely searcher of the heart, to be a witnesse to the truth , and a punisher of them that sweare falsely.

A lawfull oath should haue three companions, Truth, Iudgement & Righteousnesse , this is proued. *Thou shalt sweare, the Lord lieth, in truth, in Iudgement, and in Righteousnesse.* As truth should be the ground of al our speech, so specially, when wee take the God of truth to witnesse, we should be carefull to speake nothing but the simple truth . Wee cannot sweare lawfully vnlesse wee sweare truely, our heart and tongue must goe together, and wee must be assured we sweare nothing but the truth : And therefore Saint *Chrysostome* that golden mouthed father, said well. *Omnis qui iurat, ad hoc iurat, vt quod verum est loquatur.* Whoso-
cuer

ever sweareth, sweareth to this end, that what he speakes, be truth. The tongue and mind must sweare together. Wee may not equiuocate with the double hearted Papists, whom God hateth, who sweare one thing, and thinke another, who haue one heart for the Prince, another for the

Gen. 34.¹³ Pope, like *Jacobs Sonnes*, when they talked deceitfully with the *Sichemites*, but heart and tongue must ioyne together in one truth.

Heb. 6.¹⁶

Gen. 2.¹

23.²⁴

Gen. 26.³¹

31

Gen. 31.⁴⁴

44

Exo. 22.⁸

Numb. 5.¹⁹

19

Deut. 21.⁷

Judg: 11.^{9.10}

9.10

2.Sam: 5.³

3

2.Kings 11.⁴

11.4

2.Chro: 15.¹⁴

15.14

2.Chro. 34.³¹

34.31

Secondly, he that sweareth lawfully, should sweare in Iudgement. When wee are called before a lawfull Iudge, or Magistrate to testifie a truth, which may not other waies be found out but by oath, or for any other lawfull cause, Then we should sweare with good discretion, and aduisement, not lightly, not rashly, nor doubtfully, but with due consideration, and certaine knowledge of euery particular that wee speake of, and that in matters of great importance and necessity.

A third companion of a lawfull oath is Righteousnesse. It must be agreeable to Right and equity, and

agcor-

according to Iustice, which giueth both to God and man his due. It must neither be against the loue of God, nor our Neighbour. It must not be an hired oath, so to sell a mans soule to Sathan for money, neither for feare, fauour, friendship, nor flatterie, not to doe thy friend a pleasure, and hurt thy foe, but in a godly zeale of the righteousnesse of the cause, and with a desire that God may be glorified in the truth.

But there is an other kind of oath, which is contrary to that truth which should be in Gods children, and which the Prophet in this place condemneth in the children of Israel. and that is vnlawfull Swearing, as when Men sweare,

1 *By Creatures.*

2 *Of Custome.*

3 *Falsely.*

None should be taken to witnesse a truth, but onely God the Authour of trueth; God made the Creatures to serue Mans vse, not that wee should Swear by them, & giue that honour to them that is due to God, and so

G

make

make our selues Idolaters.

And the reasons are; First, because God commaundeth it as a part of his worshippe. *Thou shalt feare the Lord thy God, and serue him, and shalt sweare by his name.* Esay the Prophet hauing spoken of the happy Estate of the Church, and the misery of the wicked, sayth, *Hse that shall blesse in the earth, shall blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God.*

Deut. 6. 13.
Esay 65. 16.
Psal. 63. 11.
Mat. 4. 10.

Secondly, because it is a part of the Inuocation of God. *I call God* (sayth the Apostle) *a record to my soule.*

Rom. 1. 9.
2. Cor. 1. 23

Thirdly, seeing GOD is called a witnesse to the conscience, wee must onely sweare by him that searcheth and tryeth the heart.

1. Kin. 8. 39.
Ioh. 2. 24.

Fourthly, because God in his word expressly forbids to sweare by Creatures, and complaineth that the Iewes had forsaken him, and sworne by them that are no gods. Our Sauour Christ forbids to sweare by heauen, for it is the throne of God, nor by the earth for it is his footestoolle, neither by Ierusalem, for it is the Cittie of the great King; neither

Iere. 5. 7.

by thine head, because thou canst not make
 one haire white or blacke. And the Apo- Mat. 5.34
 stle Saint James saith, Before all things
 my brethren sweare not neither by heauen,
 nor by earth, nor by any other oath. Iam. 5.12

Fiftly, because this kind of swearing
 brings downe the Iudgements of God,
 vpon them that vse it. They that swear Amos 8.
 by the sinne of Samaria, that is, by Idols, 14
 and say, thy God O Dan liueth, they shall
 fall, and neuer rise up againe. And by the
 Prophet Sephany, the Lord threatneth to Zeph. 1. 5
 cut off them that sweare by the Lord, and
 by Malcham.

This serueth to reprove the Papists,
 and other prophane wretches, who
 sweare by them that are no gods, or
 ioyne God with Idols, as, by God and
 the world, God and the Virgine Ma-
 ry, God and faith, and therefore for-
 sake the Lord; Is the Virgine Saint
 Mary a God? Is that patched Idoll
 the masse a God? Is your Faith, Truth,
 Fire, Light, Bread, &c. so many gods?
 Such swearers doe forsake the true
 God of Heauen, and make creatures
 their gods. When the Romans sweare
 by the fortune of Caesar, they made
 G 2 Caesar,

Judi. 1. 12 *Cesar* their god, when *Nabuchadnezzar* sware by his throane, and Kingdome, hee made his throane and Kingdome his God. *Polycarpus* to saue his life, would not sweare by the good luck of *Cesar*, and shall wee sweare by those that are no gods?

A second kinde of vnlawfull swearing is, when men sweare of custome, and in their ordinary talke garnish their wordes with gracelesse and needlesse oaths whereby they doe dishonour God, This the Lord forbiddeth. *Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.*

Ecclesiasticus 23. 9 And the holy ghost saith, *Accuse not thy mouth to swearing, for in it there are many falls, neither take vp for a custome the naming of the holy one, for thou shalt not bee unpunished for such things. verse 10. For as a seruant which is oft punished, cannot bee without some scar, so hee that sweareth and nameth God (in vaine) continually shall not bee faultlesse. A man that useth much swearing shalbe filled with wickednesse, and the plague*

plague shall not depart from his house: our
 Saviour Christ likewise saith, let your *Mat. 5. 37*
 communication bee yea, yea, nay, nay, for
 whatsoever is more then these, commeth of
 euill. And the Apostle Saint James *I. m. 5. 12*
 saith, Let your yea, bee yea, and your nay,
 nay, least you fall into condemnation.

Thus you see, that swearing vpon
 custome in our ordinary talke, and
 communication, is a sinne that God
 will punish, it leaueth a brand, and a
 marke of Gods vengeance behind it,
 the plagues and Iudgements of God
 shall cleaue to him, and abide in his
 house that vseth it: The practise of it
 (as our Saviour Christ saith) is of e-
 uill, that is of the deuill, because hee is
 the authour of it, and (as Saint James
 saith) the end of it is damnation. Not-
 withstanding the corruption of our
 times are such, that few men make con-
 sciēce of it, euery roague taketh the sa-
 cred name of God into his mouth, &
 maketh it an occupation to beg by, e-
 uery pedler & petty-chapman burni-
 sheth his bad wares with the glorious
 name of God, & he is accounted a chap-
 man not worth a chip, that will not

swear to deceiue those that deale with him : neuer was ordinary and idle swearing more in request amongst the Iewes, then now among vs Christians.

The last and highest degree of swearing is Periury, or swearing falsely. Some make a difference betweene them, as periury in that which is to come, and forswearing in falsely affirming or denying a thing to be so, or not so; neuerthelesse the one is often taken for the other.

This periury or false swearing is an horrible sinne. The Lord hath expressly forbidden it in his law. You

Leuit. 19. *shall not (saith hee) swear by my name*
12 *falsly, neither shalt thou defile the name of*

thy God. I am the Lord. The flying book of Gods curses shall enter into the house of him that falsly sweareth by my name (saith the Lord) and it shall remaine in the midst of his house, and shall consume it, with

Zac. 5. 2. *the timber thereof, and the stones thereof.*
3. 4

Ier. 5. 2 By his Prophet *Jeremy* hee reproveth the Iewes for this sinne. Yea, the Lord

Zec. 8. 17 *hateth and abhorreth them that swear falsly.*

And least we should thinke that God would so haue done with them, hee saith, *They shall not dwell in his tabernacle, nor rest in his holy mountaine.* They shalbe excluded out of the holy city, and from the tree of life, and they shall haue their part in the lake which burneth with fire & brimston, which is the second death. Psal. 15.2
Apo. 21.8
Apo. 22.15

How dangerous and damnable a sin periury or false-swearing is, it may appeare by many Reasons, especially because they sinne.

1. *Against God.*
2. *Against themselves.*
3. *Against their neighbours.*

First, they sinne against God, because when they speake against the Truth, they speake against God, and take part with the deuill, and therefore God hateth them. Pro. 6. 16
17.19

Secondly, because they doe not on-ly turne the truth of God into a lie, but also make God a party in their sin, & take the name of the God of Truth to witnesse a lie.

And thirdly, because they commit high treason against God, for as when an earthly King committeth the

great seale of his kingdome to the custody of some one man : If hee to whom the same is committed, should therewith seale letters of treason, hee might iustly bee condemned as a traitour : so, seeing the glorious name of God is committed to vs, as a seale, to testifie and confirm the truth, as if any
 Heb. 6. 16 man abuse that blessed seale of the sacred name of the King of heauen, to confirme a lie withall, hee committeth high treason against the Maiesty of God.

2. Secondly, *Periury* or false swearing is an horrible sinne, because forsworne wretches doe sin against themselves.

First in that they doe giue themselves vp to Satan, by their periury, they renounce God, and all the sweet promises contained in the booke of God, whereupon they lay their hand, and bring downe vpon their owne heads, all the fearefull woes and curses contained in the same booke ; when a false-swearer reacheth out his hand to the booke, hee giueth it to the deuill; kissing the booke, he kisseth the deuill;
 when

when he bringeth meate or drinke to his mouth with that hand, hee feedeth himselfe with the hand of the Deuill; nay, rather he remaineth a Deuill incarnate, then a man,

Secondly, they doe sinne against themselves, because they make themselves worse then Sathan, *for though he* Ioh. 8.44
he a lyer, and the father of lyes, yet wee do not read, that hee durst euer presume to seale his lies with the name of God: but the filthie for-sworne caitiffe is one degree beyond the deuill, for hee is both a lyer, and also dare without reuerence, feare or trembling, take Gods name into his mouth, to confirme a lye withall, which Sathan Iam. 2.19
 neuer durst doe. There is no infernall Deuill that euer cast himselfe into condemnation for money, but some periured persons there are, who readily cast Soule and body into destruction for a little pelfe, and drosse of this world, *which one day shall witnesse against* Iam. 5.3
them.

Thirdly, it is a daungerous and damnable sinne, because for-sworne persons sinne also against their neighbours;

bours; whom they hurt or offend by their periury. First, if it be in the publique place of Iustice, hee sinneth against the Iudge, in causing him, by his periurie to giue vnrighteous sentence, Iudgement is peruered thereby, and a bad cause passeth for good. Secondly, hee sinneth against the Iurie, in causing them to giue vp a false verdict. Yea, in a word, his periury sometimes preuaileth so farre against his neighbour, that thereby hee carrieth away Lands and goods wrongfully, and sometimes putteth a true man neck into the halter, and casteth down his owne soule into hell.

This sinne is further aggrauated also, by consideration of the matter; If it be in a matter for the glory of God, the salvation of mens soules, the life of Man, or his state of liuing, or the publique good of the Church or common-wealth, hee that sweareth falsely in such things, his sinne is most horrible. Lastly, this sinne is increased, when periured persons doe not onely take Gods name to witnesse a lye, but also curse themselves, if it be not true
which

2. Sam.

21. 2.

Ios. 9. 18.

which they affirme, whereas in their owne conscience they know it to be a lye. They will curse themselves to hell, and protest they will forsake God, if it be not so as they say, they will desire God to confound them, and pray god they may neuer come to heauen if it be not thus, and thus, with many such like detestable imprecations, as would make a good Mans heart quake to heare them. Such beastly people doe prouoke God to his face to take vengeance on them, and if the Lord in his Iustice, should take them at their wordes, how miserable were there state?

Let vs then (beloued) vse the name of God reuerently, and when wee are called to take a lawfull oath, let vs do it in truth, Iudgement, and righteousness; let vs not accustome our selues to sweare by Creatures, nor to take Gods name into our mouthes in our ordinary talke, and be it farre from vs that wee should presume to seale a lye with the blessed name of God, and so sinne against his Sacred Maiestie, against our selues, and our soules, and
against

against our neighbours, and make our selues as guilty of swearing in the highest degree, as euer did the Children of Israel, and so bring GODS fearefull Iudgements vpon our heads.

Lying.

Mat. 26.
70, 72

(*And Lying*) next to swearing hee chargeth them with lying, and thereby prooueth that there is no truth among them. Because swearing and lying for the most part are In-mates, and dwell both vnder one roofoe, and walke hand in hand, like the thiefe and the receauer, or as the vsurer and the broker, (for take a swearer, and hee is commonly a lyer,) therefore the Prophet heere placeth them next together.

A Lye is a voluntary speaking of that which is vntrue, with a purpose to deceiue. S. *Augustine* maketh mention of eight kinds of lies, but others contract them into three sorts.

1 A Merry	}	Lye.	{	Sport.	}	To	Delight.	
2 An Officious				For			Gaine.	Profit.
3 A Malicious							Spight.	Hurt.

A Merry or Iesting lye; when a man of purpose tels a lye, to delight, and make them sport that heare him. Some goe about to cleare this kind of lying not to be sinne. But our Sauour Christ saith, *That of euery idle word that men shall speake, they shall giue account at the day of Iudgement.* Mat. 12. 36

If wee must giue account for euery Idle word, before that great Iudge Iesus Christ, then much more of idle lyes. And if the Apostle Saint Paul would not haue vs so much as speake of any filibinesse, nor foolish talking, nor Iesting, which are things not comely, but rather giuing of thanks. Then why should Christians turne fooles, to make others sport, or deuise Iesting lyes, to make men laugh, but rather take beede that their speech bee alwaies grations, and powdered with salt, and such as is good to the vse of edifying, and that it may minister (not gaine) but grace vnto the hearers. Eph. 5. 4 Col. 4. 6

The

Exo. 1. 19

Ios. 2. 5

1. Sam. 19

14. 17

Rom. 3. 8

The second, is an officious lie, when a man tells a lie for duties sake, thereby to gaine good to others, by deliuering them from death or danger, or procuring profit to themselves. So the mid-wiues of *Egypt*, by a lie, saued the children of the Hebrewes aliue, *Rahab*, by her lie preserued the spies of Gods people. And *Michel* by telling a lie, saued her husband *Dauid* life. Though some writers, as *Origen*, and *Hierom*, and others seeke shifts to excuse this kinde of lying in good men, yet they are deceiued, for euery lie is sinne: yea, though a man would pretend to make a lie for the glory of God, or the safeguard of a mans life, yet wee may not doe euill that good may come of it. And therefore Saint *Augustine* saith concerning the mid-wiues lie, made for the preservation of the liues of the young children of the Hebrewes, That their feare of God, tender care, and carefull compassion, mercifully to spare the Infants, pleased God, but their lie pleased not God. And if (as the same father saith) It be not lawfull to lie, though it could bee

to the praise of God, much lesse then
 for the sauing of a mans life. *Iob* there-
 fore reprooued a lie in his friends,
 though it tended to defend the Lord,
*will you speake wickedly (saith hee) for
 Gods defence, and talke deceitfully for his
 cause?* To say then that some lies are
 good, is as much to say, some sinnes are
 good. Gods law is Truth, and what-
 soeuer is contrary to the Truth is con-
 trary to Gods law; but euery lie is
 contrary to the truth, therefore euery
 lie is contrary to Gods law. True it
 is that one sinne is worse then ano-
 ther, so is one lie worse then another,
 but euery lie is sinne. God and Satan
 are two contraries, so are truth and ly-
 ing, Truth is from God, and lying is
 from the deuill. Though God can
 doe all things; yet hee cannot lie, be-
 cause it is contrary to his nature, but
 when Satan lieth, hee speaketh of his
 owne.

Iob 13.7

Tit. 1.2

Heb. 6.18

Ioh. 8.44

Let no man then Iustifie that which
 God condemneth, but let all those
 that loue the God of truth, and hate
 the deuill, loue truth, and loath al man-
 ner of lies.

Againe,

Againe, as some goe about to make good this kinde of lying, which tends to the preservation of life, and to gaine good to others: so there is some amongst vs, that say, it is no sinne to lie for aduantage, thereby to bring profit to themselves, or keepe together that which they haue, alleadging the example of *Iacob*, who by his mothers counsell, made a lie to his father *Ishak* thereby to gaine his blessing. They might aswell say that Adultery and Murther are no sinnes, because *Dauid* a man after Gods owne heart, committed them both. Wee must liue by lawes, not by examples: the falls of Gods children are mentioned in the booke of life for our comfort and instruction, not for our Imitation; we are to follow the Saints, no further then they follow the Lord. So also *Gehazi* made a lie to *Naaman* the Syrian, thereby to make a gaine to himselfe, but it proued a madde kinde of gaine, for hee gained the leprosie to himselfe and his posterity. Such there be many now a daies, who make no conscience to lie for aduantage, yea

Gen. 27.

19

2. King. 5.

22, 27

If they haue a child or a seruant that can lie, to gaine them a groat, oh, that is a child alone; that is a seruant alone, but they doe little consider that such gaine gotten by lying, brings a curse vpon all that a man hath.

Ananias and *Saphira* lied for aduantage, thereby purposing to saue to themselves halfe the price of their land, but they paide deere for their lying, they made but a sory match of it. But though *Ananias* and *Saphira* were many hundred yeeres agoe stricken dead, by Gods iust Iudgement, for this kinde of lying, yet there is still some of their brood amongst vs; let a poore man make his moane to the rich for maintenance or releefe, their answer (for the most part) is readier then their almes, *God helpe thee*, I haue it not for thee, and so locking vp their charity, they make no conscience to belie the Lord, who hath giuen them enough both for themselves, and the poore.

Were it not a iust thing with God, to part such peafants and their pelfe, by some sodaine iudgement or other.

H

Take

Act. 5. 3.

Rom. 6.

23

Mat. 16.

26

Take heed then, learne not thy tongue to lie for aduantage, though thereby thou couldest gaine, or saue a kingdome to thy selfe. Euery lie is sinne and the reward of sinne is death. And *what shall it profit a man to winne all the world, and to loose his owne soule.*

Gen. 39.

14. 15. 17.

18

1. King.

21. 13

Dan. 13.

36. 37. 38

Ester 3. 8

Mat. 9. 3

Mat. 12.

24

The third, and worst kinde of lying is a malicious or pernicious lie, proceeding from a corrupt minde, and tending to the hurt of others. So *Pharise* his wife be-lied *Ioseph*. Such lie the false-witnesses testified against *Naboth* which cost him his land, and his life too. So the two elders be-lied *Susanna*, and set her hard for her life. Such a lie also *Haman* told against *Mardecai* and the Iewes. And the Pharisees against Christ. No man was euer so impudent, as to goe about to excuse, much lesse to defend this kinde of lying. Whether then it be merry, an officious, or malicious lie, though you turne the sayrest side of it outward, and make the best of it, yet if it be a lie, it is sinne, and the worke of Satan, and that for these reasons.

First, because God forbids all kinde

of lies, without distinction. Thou shalt
 not (saith the Lord) walke about with tales Leuit. 19.
 among thy people, &c. I am the Lord. Vse 16
 not to make any manner of lie, for the cu- Eccle. 7.
 stom thereof is not good. David saith, 13
 that God shall destroy them that speake lies. Psal. 5. 5

Our Sauour Christ saith (without
 making difference of lies) That Satan Ioh. 8. 44
 is a lier, and the father thereof. The A-
 postle Paul would haue vs cast off ly-
 ing, and speake truth euery man to his
 neighbours: for wee are members one of
 another. And againe, lie not one to ano- Col. 3. 9
 ther, seeing that you haue put off the old
 man with his workes: Who will not make co-
 science of murder, because God forbids it?
 And seeing God commandeth to
 speake truth, and forbids all lying,
 thou shouldest not lie, if thou couldest
 gaine an house-full of gold by it, be-
 cause God forbids it.

Secondly, because God and good
 men hate and abhorre it, and there- Pro. 6.
 fore it is twice repeated among those 16. 19
 sinnes which God hateth. And a- Pro. 12.
 gaine, *The lying lippes are abomination* 22
to the Lord. And therefore the holy
 Ghost preserueth a theife, before a

Pro. 20. 1 *liar, a thiefe is better then a man that is*
 24 *accustomed to lie, but they both shall have*
destruction to heritage.

And as God abhorreth all lying, so
 good men also hate it, *A righteous man*
 Pro. 13. 5 *(saith Salomon) hateth lying words, but*
 Ecclesiast- *the wicked causeth slander, and shame.*
 ticus 25, *David would not suffer a liar to dwell*
 2. *in his house, nor tarry in his sight.*

There shall no deceitfull person (saith hee)
 Psa. 01. 7 *dwell within mine house, hee that telleth lies*
shall not remaine in my sight. And there-

fore as *Salomon* praied against ly-
 Pro. 30. 8 *ing, so let all Gods children doe the*
like.

Thirdly, because lying hurteth
 them that vse it, It maketh good men
 Jer. 9. 2. 3 *weary of their company, It impaireth*
a mans credit, because hee that accu-
stometh his tongue to lie, shall not be
beleued at all: And therefore Dem-
etrius being asked what a liar gaineth by
lying, he answered, That hee shall not be
beleued, when he speaketh truth. A lie is

a wicked shame in a man. And againe,

Ecclesiast- *The conditions of liars are dishonest,*
 ti. 20. 23. *and*

25 *their shame is ever with them. verse 25.*

Ecclesiast- *And therefore Gods children should*
 ti. 41. 17 *be*

be ashamed of lying. The very care of a mans credit shold make him to leaue it.

Fourthly, because it brings temporall Iudgements with it. *A false witness* (saith Salomon) *shall not be unpunished*, Pro. 19. 5. *& he that speaketh lies shall not escape.* The *Gibeonites* for making a lie to *Iosuah* Ios. 9. 6. were accursed, and made slaues to the ²³ Israelits. *Gehazi* for making a lie to *Elisha*, was punished with leprosie. *Haman* for his lie was hanged. *Ananias* 2. King. 5. 1. and *Saphira* for their lying, felt the ²² heavy hand of Gods vengeance by so. ¹⁰ Ester. 7. ¹⁰ daime destruction. By the Prophet ¹⁰ *Micheas* the Lord threatneth destruction against the people for their cruelty, and lying. *Hee will make them sick* Micah. 6. ^{12, 13} *in smiting them, and desolate &c.* And here he telleth the children of Israell that the Lord hath a controuersie with them, and that their Land shall mourne &c. for lying, and other their sinnes.

Fiftly, if this sinne of lying bee not repented of in this life, it bringeth at last eternall destruction both of body and soule, *For the fearefull, and unbelieuing, and the abominable, and Murderers, and Whore-mongers, and Sorce-*

Apo. 21. 8 *their part in the lake which burneth with
 27 fire & brimston, which is the second death.
 And they shall not enter into the holy and
 heauenly Ierusalem, but they shall be
 Apo. 22. out with dogges, enchanter, whoremon-
 15 gers, Murderers, and Idolaters. God will
 Psalm. 5. 6 destroy them that speake lies. And the A-
 stole saith, that the law is not given vnto a
 righteous man, but vnto the lawlesse, and
 disobedient, to the vngodly, and the sinners,
 to the unholy, and to the prophane, to mu-
 therers of fathers and mothers, to ma-
 slayers, to whoremongers, to buggers, to
 1 Tim. 1. manstealers, to liers, to the periured, &c.
 2. 10 It must needs bee a great offence, that
 causeth a father to disinherite his sonne,
 but such a sinne is Lying, that sepe-
 rateth them that vse it, from the pre-
 sence and fauor of the God of Truth,
 depriueth them of his kingdome, and
 maketh them slaues to Satan.*

Lastly, because it is a deuillish sinne
 both in respect of the beginning, the
 practise, and end of it.

First, because Satan told the first
 Gen. 3. 4 lie, and when hee speaketh a lie, he speaketh
 Ioh. 8. 44 of his owne.

Second

Secondly, because they that vse it are of the deuill, for as *Peter* was knowne to bee of *Galile* because his speech was as the *Galileans*: so liers are knowne to be of the deuill, because their speech is alike.

Thirdly, because all lies shalbe punished with the deuill (as you haue heard) vnlesse they repent; Let all Gods children th en cast away lying, because God forbids it, God and good men hate and abhorre it, it hurteth them that vse it, it brings Iudgements temporall and eternall, and is a deuillish sinne, both in respect of the beginning, practise, and end of it.

Killing.

(*And Killing*) This sheweth more particularly, that there was no mercy among them, but cruelty, and killing.

Killing is also of two sorts. Lawfull, and vnlawfull.

The Magistrate may lawfully kill, or put to death malefactors, because hee beareth not the sword for naught: *Rō. 13.4*

For hee is the Minister of God, to take vengeance on him that doth euill. The Lord also in his law approueth, and commandeth this, *Whosoener killeth*

H 4

any

- Leuit. 20. any person, the Iudge shall slea the murdrer, through witnesses. I will (saith Deut. 19, 16, 17) destroy all the wicked in the Land, where we may see *Dauid's* authority, as hee was a King, he voweth to God, a thing acceptable to him, to destroy and root out all the wicked, and therefore hee also charged his sonne *Salomon* to put *Ioab* the murdherer to death which may serue as a warrant to Magistrates, (notwithstanding the commandement) to punish malefactours with death. Besides this, the commandement was giuen to man, but the Magistrates killing, it is not mans killing, it is Gods action, God putteth the sword into his hand, hee executeth not the Iudgements of man, but of the Lord, and hee is Gods minister applying himselfe for the same thing. They are then greatly deceiued, who thinke it not lawfull to put any man to death, for any cause, but would haue all Mercy, and no Iustice. Let *Salomon* answer them in a word. Hee that iustifieth the wicked, and hee that condemneth the iust, euen they both are abomination to the Lord. So *Saul* and *Achish*

by their foolish pittie, prouoked God to wrath, in sparing of those whom God would haue put to death.

1.Sam.15

3,9,11,
18

1.Kin.20.

But there is also an vnlawfull kinde of Killing, which the Prophet int his place condemnerh in the children of *Israel*, which is practised specially in three things, heart, tongue, and hand, against all which *Dauid* praieth.

42

Pc. 140,2

3.4

Killing of the heart is the fountaine: the tongue, and hand, are Instruments.

The Lord saw that the imagination of Gen.8.21

mans heart is euill. And our Sauour

Christ saith, *That those things which pro-*

ceed out of the mouth, come from the heart, Mat.15.

and they defile the man. For out of the 18.19,

heart come euill thoughts, murther, adul-

teries, &c. It is a bloudy heart that

maketh a bloudy man. *Saul* was a

murtherer in heart, and will, when hee

hunted after *Dauid*, and carried a blou-

dy minde against him. So was *Ha-*

man a murtherer in heart, though

not in effect. And the *Iewes* were

murtherers, when they went about to

kill Christ. When a man carrieth a

killing affection, then hee is a mur-

therer, and a right limme of the deuill,

The

1.Sam.

18.11

1.Sam.19

2.& 20.

31.33

Ester.3.6

Mat.26.3

4

Mar.14.5

Luk.22.2

Ioh.8.59

The bloudy-minded Seminarie that are sent ouer into *England*, and our late gun-powder traytors, and the rest of that damnable and Popish brood who haue frō time to time plotted most inhumane and bloudy attempts against the Lords annointed and the state of this realme, though the Lord of his meere mercy towards vs (his name bee therfore euer blessed) hath frustrated their filthy and inhumane attempts, and brought the wheele vpon themselves, yet are they most accursed murtherers, before god their blood bee vppon themselves.

Secondly, the tongue is an instrument wherewith the heart killeth, and it hath also many weapons to kill withall, especially six.

1. Counsell.
2. Commandement.
3. False witnesse.
4. Silence.
5. Slander.
6. Backbiting.

Iam. 3, 6, 7, 8, 9, 10 St. *James* describeth the properties of a killing tongue. *It is fire, ye world of wickednesse, it defileth the whole*

body, and setteth on fire the course of nature; and is set on fire of Hell, 7. For the whole nature of beastes, and of birds, and of creeping things, and things of the sea, is tamed, and hath beene tamed of the nature of man. 8. But the tongue can no man tame, it is an unruly euill, full of deadly poyson. &c.

Therefore, though the Heathens know not God, yet they know this well enough, and therefore *Esepe* being sent by his Maister to the market to buy the best and worst meate, hee bought all tongues, affirming that no flesh was better then a good tongue, and none worse then a bad tongue. It is a killing and destroying weapon, and cutteth deceitfully like a sharpe rasor. *The double tongue* (saith the sonne of *Syrach*) hath destroyed many that were at peace, it hath disquieted many, and driven them from nation to nation, strong Cities hath it broken downe, and ouerthrowne the houses of great men. The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones. 17. The tongue hath slaine mee then the sword. 28. The death thereof is an euill death,

Psal 52, 2

Ecclesiasticus 28,

13 to 22

death, hell were better then such one

Pf. 140.3 A killing tongue is compared to a fer-
pents tongue. It is compared to an
Ier. 9.8 arrow, and a sharpe sword. Nay, it is
Iob 5. 15 worle then any sharpe sword, or ar-
Pf. 64.3 row: for the sword, and arrow onely
Pf. 59.7 wound, or kill the body, but a bad
Psa. 120.4 tongue also hurteth or killeth a mans
estimation and good name. A man
may beare off, or flie from the stroke of
the sword, or shot of the arrow, but
there is no way to escape a killing
tongue. The wounds which the
sword, or arrow giueth, may bee hea-
led, but no salue can cure the wounds
of a bad tongue. The sword or arrow
kill, or hurt none, but those that are at
hand, or not farre off; but a murthe-
ring tongue woundeth, and killeth
those often that are many miles di-
stant.

Seeing then that the tongue is such a
perilous weapon, that there is no med-
ling with it, let vs onely pray against

Psal. 64. 1 it, as *Dauid* did. *Heare my voice* (O
2.3 God) *in my praier, preserue my life from*
Iob 5. 21 *feare of the enemy. Hide mee from the*
conspiracy of the wicked, and from the rage

of the workers of Iniquity, which haue
whet their tongue like a sword, and shot for
their arrowes buter words.

Thirdly, the hand is also an instru-
ment wherewith the heart killeth, 2.Sam.11
sometimes by the Ministry of an o- 6.14.15
ther. So *David* killed *Vrias*. So *A-* 1 Kings
hab and *Gezebel* killeth *Naboth*. So 21.7, 10
Herod killed all the male children that
were in *Beth-lem* and in all the coastes
thereof; which is to bee considered of Mat.2.16
such bad men, as when they cause o-
thers to commit murther, thinke
themselves innocent, but let all such
know, that they are murtherers,
though they vse others as their instru-
ments.

Sometimes also the hand killeth by
withholding or taking away things
necessary from the that haue need. For
hee that with-holdeth or taketh away
the meanes whereby life is preserved,
he is a murtherer.

And therefore the Lord, in the law,
saith. *Thou shalt not oppresse an hired ser-*
uant, that is needy and poore &c. But thou Deut: 24:
shalt giue him his hire for his day, neither 14.15
shall the sunne goe downe vpon it, for hee is
poore,

poore, and therewith sustaineth his life
least hee crie against thee unto the Lord
Ec. And hence it is, that the Lord
by his Prophet Esay chargeth the v
mercifull and oppressing Iewes, that
their hands are full of blood. And

Esay 1. 15

Ecclesiast-

icus. 34.

21. 22.

Iesus the Sonne of Syrach sayth, who
so bringeth an offering of the goods of the

poore, doth as one that sacrificeth the same
before the Fathers eyes. 21. The bread

of the needfull is the life of the poore, but
that defraudeth him thereof, is a murder-
er. 22. Hee that taketh away his neigh-
bours living slayeth him, and hee that de-
fraudeth the Labourer of his hyre is a
bloodshedder. Thus the greedy covetous
throates of the world kill their bre-
thren, by suffering poore Soules to
stand crying at their doores, without
comfort, of whom St. *Augustine* saith
Si non pauperti, occidisti.

Others, by their immoderate in-
hauncing of the prize of things, rack-
ing rents, depopulating of townes
and turning out the poore to begge
and taking away the meanes of their
maintenaunce, become guilty of their
blood.

Some

Inditement.

III

Sometimes also the hand killeth by
actuell murther, committed vpon the
body of another. *So Kain killed his* Gen. 4.8.
brother Habel. So Ioab killed Abner, and 2. Sam. 3
Amasa. 27,

And lastly, when a man layeth vio. 2. Sam. 20
lent hands on himselfe, *so Saul, and his* 10.
Armour bearer fell vpon their Swords, 1. Sam. 31
and killed themselves. Thus also Ahi 4. 5.
sopbel and Indas hanged themselves. 2. Sam. 27
23.

Mat. 27. 5

Hauiing thus shewed you how ma-
ny waies this sinne may be committed;
now it remaineth to shew you that this
Capitall sinne (*Killing*) is most horri-
ble and abhominable, & that for these
speciall reasons:

First, *because God forbids it in is Law.* Exo. 20.
Tea the very Infidels abhorre it. If there 13.
were no more but this, it were enough Deut. 5
to make any christian tremble to con- 17.
ceauē so much as an intent to commit Mat. 5. 21
it. Rom. 13
9.

Act. 28. 4

Secondly, because it is a crying sin:
when *Kain* had killed his brother *Ha-
bel*, God told him, *That the voyce of his*
brothers blood, cryed vnto him from the Gen. 4.
earth. Neuer was drop of Innocent 10.
blood shedde, but it crieth for venge-
ance,

ance, and therefore *Iob* sayth, that the
Iob 16. 18 earth cannot couer blood.

Thirdly, because it is an accursed
Deut. 21. sinne.

First, it bringeth the curse of God
Gen. 4. 8. vpon the murtherer, and maketh him
 11. carry a guilty conscience, as wee see
 in *Kain*.

Secondly, it brings a curse vpon
2. Sam. 3. mans posterity.
 29.

Thirdly, the Magistrate is accursed,
2. Sam. 12. that leaueth it vnpunished.
 10.

Fourthly, it defileth the earth, and
1. Kin. 2. maketh it accursed.
 31. 33.
Ic. 48 10.

Fiftly, because it is also a diuillish
Iud. 20. sinne. It proceeds from the Deuill
 13. 44.

Gen. 4. who was a murtherer from the beginning
 12.

Therefore when thou seest a murtherer,
Ioh. 8. 44. thou seest the very Image and
 1. *Ioh.* 3. picture of the deuill.

Kain the murtherer was of the Deuill, his murther
 1. *Sam.* 16. 14. was the worke of the Deuill. *As*
 16. 14.

that the spirit of the Lord was departed from Saul, and an euill spirit sent of the Lord vexed him. Saul thenceforth hunted David for his life, to kill him. The two possessed with Devils were so fierce, that no man might goe by

by that way, (such a delight they had
 to kill men.) Satan no sooner entred Mat. 8.28
 into *Indas*, but presently hee sought
 Christes blood, to haue him put to Luk. 22.3
 death. Therefore bloody Papists who 4.
 practise to kill and poyson Kings and Ioh. 13.2.
 Princes, are of the deuill, and ledde by
 the spirit of the Deuill; Those Popish
 frogges whome Anti-christ sendeth to
 stirre vp hurly-burlies among Prin-
 ces, and hide themselves, croaking in
 corners, to doe mischief, came out of
 the mouth of the Dragon, the beast, Apo. 16.
 and false Prophet. See then with what 13.14.
 spirit the Seminaries, and other bloo-
 dy minded Papists are led, who pra-
 ctise nothing but murthering and poi-
 soning of Christian Princes, their
 worke is of the deuill, and they are
 guyded by his spirit. The Spirit of
 God is otherwise affected, for when
Dauid might haue slaine *Saul*, at two 1. Sam. 24
 feuerall times, hee would not, but said, 5. 6. 7.
 The Lord keepe me from dooing that 1. Sam. 26
 thing to my Master, the Lords An- 8. 11.
 noynted, yea he was touched in heart,
 because hee had cut off the lap, which
 was on *Saul's* garment. If *Dauid's* heart

I
smote

smote him, for touching the Kings garment what shall become of them that would pierce the Kings heart? neuer did any Heretiques maintaine treason, and murthuring of Princes but the Papists, *Touch not mine anointed* (sayd God) nay, kill Gods anointed, say the Papists. If the Pope were *Peters* succellour, then would he teach the people to honour Kings, & Princes, & submit themselues to them as *Peter* did. But the Pope sends out his bloud-sucking shauelings to kill Christian Princes, and therefore he is not *Peters* succellor, but he is of his father the devill, who was a murthurer from the beginning.

Fiftly, because God hath a controuersie with the people for this sinne and will haue account of all the innocent bloud that is shedde, and will be avenged on them that shedde it. *I* (saith the Lord) *require your blood when in your lines are : at the hands of every beast will I require it, and at the hand of man, euen at the hand of mans brother will I require the life of man. Who so shedde mans bloud, by man shall his bloud be shed*

for in the image of God hath he made man.

And the Lord God in his lawe com-
mandeth, that *Hee that killeth any man,*
shall bee put to death. And also hee for-
bids that any shall sell the bloud of the
murthered. *You shall not* (sayth he) *take*
any recompence for the life of the murtherer
which is worthy to die, but he shall be put to
death. And our Saviour Christ said to
Peter, That all which take the sword, shall
perish with the sword. *Ioab slue Abner*
and Amasa, Absolon, and others, and
at last by gods just judgement himselfe
was slaine. *Iesabell* caused the Prophets
of God to be slaine, and procured *Na-*
boths death, but at last she was cast out
at a window, her bloud was sprinckled
vppon the wall, and vppon the horses,
and she was trodden vnder foote, and
the dogges eate her flesh, so that no
more was found of her then the skull,
and the feet, and the Palmes of her
hands. *Herod Agrippa* hauing perse-
cuted the Christians, killed *Iames* the
brother of *Iohn* with the sword, and
put *Peter* in prison, &c. at last by gods
just judgement, *He was eaten of wormes,*
and *gane vp the ghost.* And though the

Leuit. 24

17

Num 35.

16.17.18.

19. 20

Num. 35

31

Ma. 26. 52

2 Sa. 3. 27

2 Sam. 20

9. 10.

1 King. 2.

32, 33.

1 Kin: 18,

4

1 Kin: 21

8, 10, 17

2 King: 9,

33, 35, 36

Act: 12, 2,

3, 23

murtherer sometimes die in his bedde,
 1. Sam. 17 yet, as *Goliath* was slaine with his owne
 51 sword, so the murtherers owne consci-
 ence shall wound him, and continually
 torment him. Such a curse fell vppon
Kaine his conscience after hee had kil-
 Gen. 4. 14 led his brother *Habell*, that hee thought
 euerie one that saw him would slea him. It
 is written of *Herod Antipas*, that after
 Ma. 14. 10 he had beheaded *Iohn Baptist*, he carri-
 cd such an accusing conscience, that
 he thought euery bush was *Iohn Bap-
 tist*. *Nero* also that bloody persecutor
 of Christians, is sayd to haue had such
 a guilty conscience, that he thought
 that all the Christians which hee had
 put to death followed him: and at last
 when hee had slayne his deare friend
Symmachus, his accusing conscience
 did so tormēt him, that sitting at meat
 he thought the eies of *Symmachus* loo-
 ked on him, in euery dish, and so fell
 vppon his owne sword and killed him-
 selfe. Thus you see how God will haue
 account of jnnocent blood shedde, and
 will bee auenged on them that shedde
 it.

And sixtly, vnlesse such bloody
 wretches

wretches doe repent truely while this time of grace lasts, they shall go vnder gods heauie wrath for euer. Our Saviour Christ sayth, *Whosoever killeth shall be culpable of iudgement.* The Apostle Paul pronounceth of them, *that they shall not inherite the Kinodome of heauen. They shall haue their part in the lake that burneth with fire and brimstone. And they shall be shut out of Gods kingdome, with dogges, enchanterers, Whoremongers, &c.*

Mat. 5, 21

Gal. 5, 21

Apo. 21, 8

Ap. 22, 15

Lastly, this sinne is aggrauated by consideration of the person killed, or murdered.

If it bee a great sinne to kill any Christian, much more a Saint, or child of God, who is deere to him, in whom God delighteth, and in whome the image of God doth chiefly shine, and in whom Christ Iesus is persecuted: because who so killeth such a one, doth (as it were) sheath his sword in the heart of Christ. *For wee are members of his body, of his flesh, and of his bones.* If hee which killed *Kain*, a wicked man, should bee punished seauen fold, what is to be sayed of him, who killeth a godly man? yea, what of those that

Act. 9, 4

Eph. 5, 30

Gen. 4, 15

haue killed the Saints, and Martirs of
 Iesus Christ. It is vnpossible but that
 their blood should cry aloud for ven-
 geance. *How long Lord, holy, and true,*
 Apo. 6. 9 *dost thou not Iudge & auenge our blood on*
 10 *them that dwell on the earth.* Let the stri-
 pet of Rome looke to this, *who hath by*
 Apo. 17. 6 *many yeares drunken with the blood of the*
Saints, & with the blood of the Martirs of
Iesus. In the tenne persecutions it was
 counted good sport in the Romaine
 Empire to kill, & murther christians in
 great multitudes, when they were ga-
 thered together in prayers. In that
 bloody *Nero* his time, they vsed to
 make Boane-fiers with the bones of
 Christians, whome they had murthe-
 red : In which bloody persecution the
 poore Church, and children of God
 remained from the ascensio of Christ
 almost the space of foure Hundred
 yeares, till that blessed Emperour *Co-*
stantine the great, sonne of *Helena* an
 English woman, established the church
 of Christ; at which time that good
 Bishop *Eusebius*, writer of the ecclesi-
 asticall Historie obtained licence, and
 letters of authority, vnder the hand
 and

and seale of the sayd Emperour, to make search throughout all the Monarchie of Roome, of the number of all those that had suffred in that time of persecution, for the faith and testimonie of Iesus Christ, and it was found (as *Hierom* writing to *Chromatius* and *Heliodorus* doth witnesse) that there had been put to death in that time, for every day in the Kalender five thousand Martirs, except onely the first of January, which day was festiually kept throughout their Romaine Empire, for the choosung of their Consuls.

What need I speake of the abundance of the blood of the blessed martirs, which was shedde in this Land, by that drunken whore of Roome, while that church vsurped supremacy in this realme, during the raigne of Queene *Mary*, and yet doth that vnsatiable monster still thirst after more blood.

To end this part, let all Gods children take heede of killing with heart, tongue, or hand, let the life of man be precious in our eies. And be it farre from vs, that wee should defile our hands with the blood of any of Gods

1 Sam. 26

28

Pr. 24. 18

children, least so wee should be guilty of this sinne, as were the people of Mat. 23. 37. the Jewes who killed the Prophets, and stoned them which were sent to them and with whome the Lord hath a controuersie for this and other their sinnes.

Stealing.

(*And Stealing*) All manner of vniust coueting, getting, or withholding of that (which by the right of proprietie) is not a mans owne, is theft. The Prophet doth not heere meane onely such poore and petty theeues, as are commonly arraigned at euery sessions; but such as steale by oppression, extortion, vsury, & the like. There be few that can truely say with 1. Sam. 12 Samuel, *Behold heere I am, beare record of mee, before the Lord, and before his annoynted; whose Oxe haue I taken? or whose Ass haue I taken? or whom haue I done wrong to? or whome haue I hurt, or of whome haue I receiued any bribe, or blind mine eyes therewith &c.*

Secondly, such Captaines as haue the conduct or leading of souldiers purse vp the Princes pay to their owne vse, or else prodigally spend it, and so pinch the poore souldiers and pinch them.

them, that they are glad to leape at a crust, and often brought so lowe and weake, that they are forced to vse vnlawfull meanes to get food, and shortly become vnfit for any seruice.

Thirdly, such as beeing in office in the common wealth doe more respect bribes, and their owne private gaine, then either lawe or conscience, and if unhappily they buy their Offices, then is all Fish that commeth to net with them, catch that catch may, then must the poore countrey people paye for that.

Fourthly, they that get the goods of Orphants or poore fatherlesse children into their handes, and either defraud them of the most part of it, or else driue them to lawe, and so cause them to spend as much sometimes as their portions come to, before they can recover that their Parents left them.

Fiftly, Tradefmen also sometimes play the theeues, and sinne against the lawe of God, by oppressing those that deale with them, in so much as *Caueat emptor*, let the buyer take heed, is frequent

Leuit. 25,

14

Amos 8,6

Deut. 25

13 14-

Leuit. 19

36

Pro. 11.1

quent in every mans mouth; but God
saith not so, for christian charity re-
quireth that the seller looke vnto
that he be not both a chapman and
theefe, but that hee sell a peny-worth
for a peny, and vse a good conscience
in his trade : not to sell counterfeited
wares for good, as not to vse false
waights or measures, nor to buye by
one waight or measure, and sell by
other, which God forbiddeth, and
abominable to the Lord.

Sixtly, and lastly, (for I will make
mention of no more) are all such
beare a gallant shewe in the world, and
gather other mens goods into their
hands, and when they haue runne
farre as their credite will reach, they
turne banck-rupts vpon the sodaine
bearing the world in hand that they
are not woorth a groat, when as they
keepe a great masse of other mens mo-
ney secretly to themselves, so that their
creditors are gald to grow to compo-
sition, and take that little they can
get by : But when every mans
mouth is stopt with a thing of naught
then they shift themselves into some

come

corner of the countrey where they are not knowen, and there ruffle it out with other mens riches, liue in all bravery, put that foorth to vsury which they haue stolne from others, and so become double and damnable theeves to the common-wealth, whose judgement I leave to the Lord.

Let vs make vse of this to our selves. And let every one of vs that loue the God of Truth, hate all false-getting of the goods of this world, and labour in our severall places and callings to carrie a good conscience, to rest satisfied with *meum* and *uum*, not to desire, purloyne, or with-hold that which in right is none of our owne ; And if any of

vs haue fallen this way, let vs with *Zacheus* make restitution, as Gods lawe commandeth : so shall Gods wrath bee appeazed, the controversie ended, and God will blesse vs, shew vs the light of his countenance, and be mercifull vnto vs.

Luc: 19, 8

Exo: 22, 1

2, 3, 4, 5,

6, 7

Neh: 5, 11

12, 13

Psa: 67, 1

(*And Whoring*) Whordome is a filthy and abominable, but yet a vulgar sinne, a number of sinnes attend vpon it. It is taken for all vncleannesse of body and mind. I will onely speake of it in

Whoring

Mat: 5, 28

in act, which hath particular degrees. When it is committed between a man and woman both vnmarried, it is called fornication : If both, or the one party be married, it is called Adultery : If the parties bee within the degrees forbidden, it is incest : If forcibly committed, it is a Rape. And though one of these bee more horrible sinne than another, yet *the wages of the least is death*. And therefore S. *Augustine* sayth, *Omnia peccata sunt mortalia, sed omnia peccata non sunt equalia*, which may serue to condemne the error of the Papists, who hold that some sinnes in their owne nature are venial, and some are mortall : But the Prophet *Ezekiel* sayth, *that the same Soule that sinneth shall die*. And Saint *Paul* tels them that if it bee a sinne (mince it as they may) *the wages of it is death*, without repentance and Gods mercie. And the same Prophet *Ezekiel* would haue them know, *that if the wicked will returne from all his sinnes, that hee hath committed, and doe that which is lawfull and right, hee shall saue his soule alive*. So that the least sinne without repentance

penitance and Gods mercie is damnable : and the greatest sinne, if it bee truly repented off, and Gods mercy in Christ apprehended by a liuely faith, while we beleue in this time of grace, it is pardonable.

This sinne of whoredom is a filthie and abominable sinne, hated of God, and all good men, and that for many reasons.

First, because it taketh away the heart of a man, as saith this our Prophet, *whoredome, wine, and new wine, take away the heart.* As *Nabuchadnezer* had the heart of a beast, so when a whoremonger is that way giuen, he is caried headlong with his beastly affections. The heart is the principall part of man in Gods seruice. And our Saviour Christ sayth, *Thou shalt loue the Lord thy God with all thine heart.* And the Apostle would haue vs serue God heartely. If the heart be away, no seruice can be acceptable to God : but whoredome taketh away the heart, therefore whoremongers can perform no seruice acceptable to God. Whosoever the body of the whoremaster

is,

Hose. 4,

11.

Pro. 23,

26.

Mat. 22,

32.

Col. 3 24.

is, his heart is with his whore, and where euer the whore be, her heart is with her whoremonger. The whoremonger is so besotted, and destitute of vnderstanding, *that he goeth about his*

Pro:6,32 *businessse like a foole to the stocks.* It maketh

Pro:7,22 *David* such a foole for the time, that he went about to couer his sinne, by the murdering of his trusty seruant *Uriah* as.

Secondly, because it is a brutish sin. It maketh a man a beast, though a man in shape yet a beast in behauiour. Whoremongers are compared to beasts. To fedde Horses. To an Oxe led to the slaughter. The price of an whore and a dogge is all one. By a dogge he meaneth as an impudēt wretch: whoremongers are as dogges, and whores as bitches; Nay, worse then beasts are they.

Thirdly, because it hath a lawfull remedy. To auoyd fornication [(saith the Apostle) *let every man haue his wife and let every woman haue her owne husband.* They that cannot abstaine, let them

1 Cor: 7 *2, 9 marry; where there is a lawfull remedy the sinne is more grienous.* God gaue to

Gen:2,16

dom the fruite of all the trees in paradise, but one : hee would not be satisfied with that, but hee would needes eat of the fruite of that one tree also, which was forbidden, therefore his sin was the greater. A poore theefe is pitied that stealeth to satisfie his hunger, but he that stealeth and hath enough of his own, his sinne is the greater and more to be punished : So he that hath a lawfull remedy, and such a remedy as god hath ordained for mans good and comfort, and notwithstanding runneth a whoring, his sin is the more abhominable, and deserveth greater punishment. Such was *Dauids* sinne, he had many wiues and concubines, and therefore well provided that way, yet hee tooke another mans wife, and therefore his sinne (by his owne confession) was more horrible.

Pro. 6, 33

2 Sa. 12, 3

6, 7, 8, 9.

13

Fourthly, because Sathan thereby gaineth two soules at once. A theefe may steale alone, the drunkard may be drunken alone, the murtherer, swea-
rer, &c. may sinne alone : but the whoremonger killeth two soules at a clappe. Nay, sometimes Satan gaineth many

many soules by meanes of one whore-
monger or one strumpet. And there-
fore **Pro. 6. 27** *Ambrose* vpon that *Can a man take*
28. *fire in his bosome, and his cloaths not be*
burnt? Or can a man goe vpon coales, and
his feet not bee burnt? And (sayth the
Father) how can a strumpet dwell in
towne, and young men not be drawn
to whoredome? If the blood of *He*
cryed for vengeance, how much more
shall those soules cry for vengeance
gainst the whore-monger which are
lost through his default. The whore-
monger careth not how many hee
buse, nay, the more, the more hee re-
ioyceth: and the strumpet careth not
how many shee lead to the Deuill, the
more customers the more merry, and
the more money too, *(shee openeth her*
Ecclesiast- *quiner against euery arrow.* But if they
ticus 26, *knew that all those soules would cry*
12. *and plead vengeance against them*
who haue sinned by their meanes, they
would turne a new leafe, and returne to
the Lord, while time of grace lasteth.

Fiftly; because whoremongers are
Mat. 4. 1 3 the Deuills factors. Satan is a tempter,
so are they. Honest women may
answer

answered them as Christ did *Peter*, when
 hee went about to intice him to saue
 himselfe. *Get thee behind mee Satan,* Mat. 16.
thou art an offence vnto mee : So may²³
 they answered those members of Satan,
 that tempt them to whordome. And
 as when the Deuill shewed Christ all^{Mat. 4. 8.}
the Kingdomes of the world, and the glory 9. 13.
of them, and sayd vnto him, All these will
I giue thee, if thou wilt fall downe and
worshippe me : But Iesus answered, auoid
 Satan. So when whoremongers doe
 offer vnto women Gold, siluer, ri-
 ches, or great preferments, as the price
 of their honesty, and soules too, if they
 will fall downe to their filthy lust, they
 may answered the members as Iesus
 Christ did the head, Auoid Satan,
 thou tempting Deuill get thee hence.
 Whosoeuer laboreth to draw others^{Act. 13. 8.}
 from God, hee is Satans Factor, a^{10.}
 child of the Deuill, and an enemy to
 righteousness. When thou hearest
 or seest such, thou hearest or seest a
 right member of Satan, let all Gods
 children take heede of them.

Sixtly, because the whoremonger
 sinneth against the honour of his own
 body,

bode, and that many wayes. First, *1 Cor: 6* *bodies of Christians are the temples of the*
19: holy Ghost, and the holy Ghost is the
1 Io. 2. 17 oyntment. As wee will not put sweet
 oyntment into a stincking boxe: so
 God will not haue his spirit dwell in a
 stincking body poluted with whoredome.
 It banisheth the holy spirit of
 God, and maketh the body a den for
 devils. It is a great offence to pluck
 downe the Pallace of a Prince, but
 greater to defile the temple of God
 for *If any man destroye the temple of God*
1 Cor. 3 *him will God destroy, for the temple of God*
17 *is holy, which we are.*

Secondly, because our bodies are
 the members of Christ, but the whor-
 monger cuts himselfe off, from being
 a member of Christ, and maketh him-
 selfe a member of an harlot. *Shall I*
1 Cor. 6. *the members of Christ (sayth Paul)*
15 *make them the members of an harlot? God*
forbid. We are vnited to Christ, yet
 we are married to Christ, he is our hu-
 band, we are his spouse, we are one with
Eph. 5. 38 him. How feareful a thing is it then
 a man to rend and dismember himselfe
 from the body of Christ, and make
 himselfe

himselfe a member of an harlot?

Thirdly, he sinneth against his own body, because hee consumeth and wasteth his body. Rotten diseases belong to this sinne. The French pocks, and fearefull diseases accompany it, yea, rottennes and wormes shall haue them to heritage.

Pro: 5, 14
Pro: 31, 3
Num. 5.
22. 27.

Ecclus. 19
3

Seaventhly, because as the whore-master sinneth against his owne body: so also against his owne outward state and goods, for whordome is the high-way to poverty. *He that feedeth harlots* (saith Salomon) *wasteth his substance.* The prodigall son having spent all among harlots and bad women, was in the end brought to such want, that he was glad to play the Swyne-heard, and to *eate huskes among the Swyne.* And therefore Salomon againe saith, *Because of the whorish woman, a man is brought to a morsell of bread; and a woman will hunt for the precious life of a man.* Whores are the devils braches to hunt a mans soule to a morsell of bread. Whoredome is compared to fire, because it will wast, consume, and destroy. *Whoredome is a fire* (saith Iob) *that shall deuoure*

Pro: 29, 3

Lu: 15, 13
16. 20

Pro. 6. 26

Iob. 31. 12

to destruction, and which will eat out all mans increase. Nay, it is worse than fire: fire consumeth but earthly things but the fire of whoredome will consume and burne both soule and body vnlesse it be quenched with teares of repentance. And therefore the Lord having charged them with Adulterie

Ier. 9, 2, 7 saith, *Hee will melt them to destruction*. When a man or woman is given vnto whoredome, then the diuell runnes away with all, whores haue one part, bawdes another, and the secret curse of God consumeth the rest. Giue a harlot as much as thou wilt, and feed her, and feed her while she will aske, she shall be never the richer, but thou shalt be the poorer, and what thought prosper for a while with some whore yet in the end the least blast of Gods vengeance will blow all away.

Eightly, because the whoremonger and whore sinne against their own credit, estimation, and good name: for this sinne robbes a man of his good report, and brands him with a noted infamy. *Their reproach shall neuer be out.* A mans honour, which is his credit

lite, and honesty, is so lost.

Nynthly, because it brings an accusing conscience, if thou knewest but the tenth part of the horroure that *David* endured and suffered for his *Adulterie*, thou wouldst not for a thousand worlds commit adulterie.

Tenthly, because Gods institution concerning Matrimony is so polluted, the couenant betweene God and man made in baptisme, is broken, and so is the couenant betweene man and wife. They are theeues to God, because by whoredome they steale away from God their soules and bodies, which are not their owne but Gods, for Christ bought them with a deere price. The husband steales from his wife that body which is none of his owne, but his wiues, and the aduultresse stealeth from her husband that body which is not her owne, but her husbands. And further, the whormonger doth not onely dishoner her body with whome hee commits the sinne, but also he is a theefe to her husband, in robbing him of his owne flesh, and pulling (as it were) the heart out of his

1. Cor. 6

19. 20.

1. Cor. 4

3. 4.

his body, in taking her, whome he makes as much account of, as his owne heart.

Exo. 20.

14.

Eph. 5. 3.

Ge. 39.

12.

Dan. 13.

45.

Besides all this, it is an abominable sinne because God forbids it, and all the godly abhorre it. *Ioseph* chose rather to indanger his life, then to consent to the lust of his filthie mistress *Susanna*, rather then shee would yeild to the elders, and lose her honestie, aduentured her body to the fire, and burned shee had beene, had not God deliuered her; But in this sinfull age, many will aduenture their liues to doe it, and so farre are some from *Iosephs* affection, in fleeing from bad women, that they hunt after them, till they call themselues headlong into destruction.

Rom. 2,

14. 15.

Gen. 12,

18. 19.

Gen. 20,

5. 9.

Yea, the very Heathens which know not God, but were led by the light of nature, did hate and abhorre adulterie, as may be scene in *Pharao*, and *Amimelech*. When *Dionisius* the King vnderstood that the young Prince, his sonne, had layen with a mans wife, hee sharply reproofed him, and asked him, if euer he knew, or heard of any such filthinesse committed by him.

The

The Prince answered no : your father was not a King. No more (saith *Dionysius*) shall thy son be King, vnlesse thou amend thy manners. It is writtenthat *Alexander* the great, a famous conquerour, but an heathen man, hauing overcome *Darius* King of *Persia*, could in no wise bee perswaded to see the Queene, *Darius* his wife, who was reported to be wonderfūl faire, least he might haue beene tēpted to lust after her. Shall not these heathē men, which knew not God, rise vp in judgement against many Christians, which are so farre from vsing meanes to auoid this sin, that they follow it with greedines, and vse all meanes to stirre themselues vp to lust.

Lastly, God will not onely afflict temporall punishments vpon whoremongers in this life, but also (vnlesse they repent) there shalbe no place for them in heauen. The adulterer (saith *Salomon*) destroyeth his owne soule. The Lord will come neere to the in Iudgemēt, & wilbe a swift witness against the. (saith the Prophet *Malachi*) God will destroy them, saith *Paul*. They shall not inherite

Num. 25

9.

Iere. 5.7

8. 9.

2 Sā. 12.

10.

Ecclus. 19

Pro. 3. 1. 3

Pro. 6. 32

Mal. 3. 5.

1. Cor. 3

the 17.

1 Co. 6, 9 the kingdome of heauen. God will indur
 10 them. They shall haue their portion in
 Heb. 13, 4 take that burneth with fire and brimstone
 Rev. 21, 8 and shall be shut out of Gods kingdome
 & 22, 15 dogges, murderers, &c.

See then what an abhominable sinne
 this is, and what whoremongers gaine
 by their whordom. The fairest end of
 Rō. 6. 21 is shame and repentance, as in *Dan*
Magdalen, and others, which thing
 the very heathens well considered, for
Demosthenes the Philosopher (as *Aulus*
Gel. recordeth out of *Phocion*) hearing
noct. Att. of the same, or rather infamy of that
lib. 1, ca. 8 notable strumpet *Lais* of *Corinth*, he
 went thither secretly, thinking to haue
 the vse of her body : shee asked him
 no lesse for a nights worke then tenne
 Thousand Tallents, which is valued
 to be worth of our coyne a Thousand
 French Crownes, The Philosopher
 answered her, *Non emo tanti pœnitere*,
 buy not repentance so deare. Let eve
 ry one labour to keepe his vessell in
 holynesse and honour, and let them
 1 Thes. 4 which haue fallen this way be ashamed
 Pl. 78, 18 of their folly and filthy former life, and
 fall to repentance while they haue time

least the heathens at the day of judgement cry vengeance against them; and let every one of vs be carefull to auoid all occasions that may stirre vs vp to this sinne; and let vs not abuse gods creatures to lust; Let vs make a covenant with our eyes, as *Iob* did; and let vs meditate vppon the word of God, which is a forcible meane against this sinne; it shall keepe vs from the bad woman, *Which flattereth with her lippes, forsaketh the husband of her youth, and breaketh the covenant of her God.*

Pro. 7, 15

16

Pr: 23, 31

33

Ro: 13, 13

Iob 31, 4

Pro. 6, 22

24

Pro: 7, 5

Pro: 2, 16

By swearing, and lying, and killing, and stealing, and whoring, they breake out, and bloud toucheth bloud.

(*They breake out.*) The Prophet amplifieth their sinnes by a metaphor of breaking out, alluding to a streame of water, which having gotten a little issue, soone becommeth a great flood, and rusheth out with violence.

When men breake out and runne headlong into sinne, commonly they growe impudent and shameles in their sinnes, then they sinne before God, *Gen. 6. 11* they

Ier: 3, 3

Esay 3, 9

they growe to such impudency, that they care not though God and man see them; *Then they carrie their sinnes in their foreheads, they haue whores faces and will not be ashamed: Yea, the tryall of their countenance testifieth against them they declare their sinnes as Sodom, and hide them not.*

It is a miserable thing to see bad men breake out, and runne headlong into sinne without shame, as if an impudēt strumpet should play the harlot in her husbands sight, & yet men now a daies are growen so shamelesse in sin that (for the most part) they froath on their own shame, and bragge and boast of their bad deeds. Who is ashamed of pride, whoredome, drunckennesse &c. doe not blasphemous swearers, extortioners, vsurers, &c. seeke to outface sinne, and never blush at it? Many are more ashamed to do good than evil, and some are more abashed at their base apparell, then their bad liues: yea, though God afflict vs from yeare to yeare with new judgements yet still wee rush headlong into sinne without shame. What yeare of late

that escaped vs, wherein God hath not
threatened vs with pestilence, dearth, or
unseasonable weather, and yet still wee
breake out into sinne. Let vs then
breake off our course of sinne betime,
least Gods judgements breake out a-
gainst vs, and his decree passe out vp-
pon vs.

Againe, whereas this people did
breake out into sinne, as men impu-
dent and shamelesse in their finnes, It
sheweth that they were farre from true
repentance, for where shame of sinne
is wanting, there can be no true repen-
tance. The Lord therefore complain-
ed that the Iewes were not ashamed,
when they had committed abomination. Ier. 8. 12
What profit (sayth the Apostle to the
Romanes) *had ye of those things wherof* Ro. 6. 21
you are now ashamed? While *Adam* and
Heuah were in the state of jnnocency,
though they were naked, yet were they
not ashamed, but sinne brought shame,
and therefore they hidde themselves,
and sowed Fig-tree leaues together, &
made themselves brecches. *Magdalen*
was so ashamed after she saw the filthy-
nelle of her sinne, and what shee had
deserved,

deserved, that comming into the house where Christ was, she stood at his feet behind him, weeping, and beganne to wash his feet with teares, and wiped

- Luk. 7. 38** with the haire of her head; all which shewed a shame and loathing of sinne. The Prodigall child after he came to true repentance, was so ashamed of his bad course of life, that he confessed to his father, *That he was not worthy to be called his sonne.* And the penitent Publican was so ashamed of his sinne, *That he stood a farre off, and did not lift up his eyes, &c.*
- Lu. 18. 13**

They then that are not ashamed of their sinnes, are farre from repentance; but shame will bee a good means to bring men to repentance; and therefore the Apostle requireth the Thessalonians to excommunicate the obstinate, and haue no company with them, that they may be ashamed. Yea, saith Christ, *Let him be to thee as a heathen man, & a publicane.* Which may serue to reprove those who haue familiarity with blasphemous swearers, common drunkards, knowne Adulterers, obstinate papists, or excommunicated persons; such

ther Satans worke, and hearten badde
men in their sinnes; whereas if men
would avoyde their company, they
would growe ashamed of themselves,
and be brought to repentance.

Further, where the Prophet sayth,
That they breake out into sinne. It ap-
peareth that they were not onely im-
pudent, but also hardned in their
sinnes. Of this hardnesse of heart
the Apostle warneth the Hebrewes;
Take heed, least there bee in any of you an He. 3, 12
unwill heart,

It is a fearefull thing to be brought
to hardnesse of heart. *Hee that har-
deneth his heart (sayth Salomon) shall*
fall into euill. So Zedekia hardened his
necke, and made his heart obstinate, that
he might not returne to the Lord God of
Israell, *Pr, 28, 14*
2 Chr, 36
46

He that breaketh out into sinne with
an hardned heart, seeth not in what a
desperate state hee stands. As when a
sick man feeleth not that he is sicke, or
a man wounded to death, will not bee
perswaded that he is hurt: so desperate
is he & vncurable, that breaks out into
sinne

sin with an hardned heart, and hath feeling of his sin : for when the heart is once growne hard, then the work of Gods spirit is taken away.

Againe, his state is desperate : he breakes out into sinne with an hardned heart, because nothing can stay him : As it is an hard thing to stop a violent streame of water, for it breaking out : so difficult a thing it is to stay him that with an hardned heart rusheth out headlong into sin. When *Dauids* heart was hardned a while in sinne, and himselfe brake out into a bad course of life, (though God checked him many waies to haue stayed him) yet on hee goes, nothing would worke vppon him, till hee had added murther to his adulterie, and so blood touched blood. When *Balaam* once taken a bad way, nothing could hinder him (though God vsed wonderful meanes) still forward goeth with his wickednes. And when *Iudas* his heart was hardned against Christ, there was no stay with him, hee walked when others slept, because hee would effect his intended treason. It is more

2 Sam. 11

Num. 22

Mat. 26,
48.

Mar. 14.
21.

adoc (saith one) to stay him that ry-
deth on the Deuill, so headlong runne
they that breake out into sinne with
hardned hearts.

Let euery one take heede how
hee thus breakes out into sinne; the
ground that is hard, will not suffer the
purest seede to grow in it, neither will
an hard heart suffer the celestiall seede
of the word to take roote in it, nor the
spirit of God to worke vpon it. And
therefore when thou comest to heare
the word of God, *which is the power of Rom. 1*
God to saluation to enery one that belee- 16.
ueth, bring with thee a melting heart,
for if thine heart be hardned, the word
(which is the ordinary meanes of thy
conuersion and saluation) will not
worke vpon thee, nay, thou hearest it
to thy condemnation. And when thou
feelest any heat, or sparke of Gods
spirit, then presently blow at it, and vse
all good meanes that thine Adamant
heart may bee pearced with the word,
and operation of the spirit.

(*They breake out*) Lastly, where the
Prophet chargeth this people that
they breake out by swearing, lying,
killing,

Ierc. 9.3.

Pro.. 17,

14.

Eccius. 3

29.

Psal, 1, 1.

Mal. 3. 15.

killing, stealing, whoring, &c. To further note, that there are degrees in sinne, and when a man is once entered into a bad course, he euer breakes out to worse and worse, vnlesse God stop him. As a spring sends out but a small streame at first, but the further it runneth, the more small brookes ioyne with it, till it become a great River. So the longer a bad man runneth on in sinne, the more sinnes he heapes together, and therefore *Salomon* said

The beginning of strife is as one that walketh in the waters, &c. *David* makes mention of three steps of sinne, walking, standing, and sitting downe in sinne. when a man is resolved to sitte in sinne downe, and rest in sinne, then hee looketh but a iest of Gods threats. The wicked and Atheists count three sort of people happy, *The proud* (say they) *are blessed, they that worke wickedness are set vp, and they that tempt God, they are deliuered.* See how *Kain* breake out into sinne, and blood toucheth blood.

First, *Hee was angrie at his brothers sacrifice, then he hated him, then he killed him.*

him, then hee was so blockish, that hee thought God sawe not his sinne, and Gen. 4. 5, therefore made a lie to God, and lastly, 8. he despaiied of Gods mercie. Sinne will grow to a streame, if it be not resisted in time. *The floodes of wickednesse* Psal. 18. 4 (sayd David) *made me affrayd*. Sinne is like the spaune of a Fish, it will increase to a multitude. *As one deepe cal-* Psal. 42. 9 *leth another*, so one sinne brings on another: and as one disease of the body (if it be not in time cured) brings in a many moe, so doth one disease of the soule: and as he that hath the drop-sie, when he hath drunke is the dryer, so when a man hath entred into a bad course of life, for the most part, hee breakes out with more violence, into sinne.

David was a man beloued of God, Psal. 119. hee rose every night at midde-night to praier, but how did he breake out from Psal. 62. Psal. 55. 18. one sinne to other, because he did not resist the first motions of sinne? First he saw *Bethsheba* washing her selfe, then hee lusted after her, then hee laye with 2 Sam. 11. 3. 4. her, then he vsed many badde and sinfull meanes whereby to hyde his sinne,

L

and

and lastly, hee caused *Urias* to be slayne.

The like wee see in *Peter* a notable Apostle of Christ Iesus, ready to swere at every turne; First, at the demaund of the silly wench hee denyed his master Christ; then hee sware he knew him not; and lastly, hee cursed himselfe, and sware, hee knew not the man.

Mat. 26.
70. 72 74

If God had given *Kam* grace to have resisted sinne at first, he had not grown to that extreame of sinne.

If *David* had withstoode Sathans temptation, when he saw *Bethsheba* washing her, he had never broken out to that height of sinne, as he did.

And if *Peter* had stopt sinne at first when it brake out by simple denyall he had never runne headlong to swearing and cursing.

If such excellent men as *David* and *Peter* went so farre, because they resisted not sinne at first, let all Gods children take heed of Sathans subtilty and withstand the first motions of sinne and cut it downe while it is sprouting for if sinne and Satan get the least certainty

tertainment, they will till thee on from
badde to worse, till there bee no reme- Mat. 12.
dy, and as one devill brought in sea- 45.
ven, so one sinne will bring in many.

As he that runneth downe a hill can
hardly stay himselfe till he come to the
bottom: so he that beginneth a bad
course of life, can hardly staye his af-
fections till he come to the extreanity
of sinne.

It is a fearefull thing to goe on from
sin to sin, so as bloud touch bloud, &
one sin follow in the neck of another,
and therefore we should *abstaine from* 1. Thes. 5
all appearance of euill. And as wee are 22.
carefull not onely to avoyde the pesti-
lence, but also not to come neere the
clothes that are infected with it; so let
vs not onely labour to smother wicked
motions at first, but also *even hate the* Iud: 23.
very garment spotted with the flesh.

David and Peter being admonished,
straight wayes repented: so let vs de-
stroy sinne while it is young, least if it
take head, it destroy vs.

And as hee was blessed that tooke Psal. 137
the children of the Babilonians, *and* 9.
cast them against the stones, so shalt

thou be blessed, if thou takest thy
while they are yong, and killest them
as it were in the cradle, and destroy
them. But woe to thee, if thou
thy sinnes; to dominere, to grow to
head, and to break out, like a violent
streame, till one blood-giltines touch
another, and then is thy state most
dangerous, because greuous sinnes
must haue great repentance.

Esay 1.

15.

Deut. 17.

8.

(*And blood toucheth blood*) Blood
is not onely taken in the Scriptures for
murther, but also for great and greuous
sinnes. In all ages of the world sinnes
hath abounded, I need not to set down
particulars thereof, let all the books
of the Bible testify the trueth of this
proposition. And let vs look to our
selues, in this yron age of the world
and see if all sorts of people doe
also now breake out into sinne? Have
not all flesh now corrupted his way
pon earth, as in *Noah* his time?

Psal. 12 12 notwith vs, as in *Dauids* time? Do
most men flatter with their lippes, and
semble in their double hearts. May we

Psal. 55.

11.

truely say, *That deceipt and guile*
not out of our streetes. Are not

daggers, and *Iudas* his kisses commonly put in practise among vs, and therefore let vs consider how the Prophet in the next verse, denounceth Gods judgements against them, and tels them, that the land shall mourne.

Therefore shall the Land mourne, and every one that dwelleth therein shall be cut off, with the beastes of the field, and with the foules of the heauen, and also the fishes of the Sea shall be taken away. Verse 3.

THis verse containeth the fourth part of my former diuision, namely, The temporall judgements of god against this people for their sinnes.

(Therefore (saith he) shall the Land mourne, &c. As the land is sayd to reioyce, when God blessed it with plenty. And the vallies are sayd to laugh and sing, when they stand thicke with corne. So heere it is sayd, The Land shall mourne, when God shall curse it with barrennesse, for mans sinne; And so also the Prophet *Esay* sayth, *The earth lamenteth, and fadeth away.*

Esay 3.
23.

Ioel 2. 21

Psal. 65.

14.

Esay 22. 4

L 3

fruitfull

Icre. 12, 4

Lam 1, 4

Psal. 107

34:

Zeph. 1,

13, 17:

Ge. 4, 12,

Gen. 6, 13

Gen. 7, 4,

fruitfull Land (saith David) bee made barren for the wickednesse of them that dwell therein. If the earth were given (as one sayth) the grasse Pearles, the trees Siluers, and the fields full of corn and cattell, yet will not God spare any of them for mans sinne. The earth hath comen to closes, fruitfull fields, Vineyards, Orchards, Gardens, Cities, Towers, Townes, and stately buildings, GOD will destroy them, and make them desolate for mans sinne.

Not onely is man punished for his sinne, but also the land, and other vnreasonable and vn sensible creatures, the Land carrieth the curse of bruyes, thornes, and thistles for mans sinne. And as sinne increaseth, so Gods curse vppon the earth, and all that is therein likewise increaseth.

In Noahs time, for mans sinne, the Land mourned, and all that dwelt therein were cut off (except onely eight persons,) with the beastes of the field, foules of the aire, and liuing things of the earth, were destroyed, nothing was serued, but what was in the Arke.

Pharao his time, The waters were turned

into blood. The earth was poysoned with
 Frogges, infected with Flies, the Cat- Exo. 7, 9
 cle dyed with moraine The trees, and 20:
 hearbs, are smitten with haile, their Exo. 8, 6,
 Barly and flaxe, that should feed and 14, 21,
 cloath them, were destroyed for their Exo. 9, 3,
 sinnes. 19, 21,

When *Saul* was commanded to de- 2 Sā. 15.
 stroy *Amaleck*. Hee was charged not 3.
 only to kill man, but also sheepe, oxen,
 and euery liuing thing, man, and
 beastes, foules, and fishes, trees, and Zeph. 1, 3
 fruites of the earth were punished for Ier. 7. 20
 mans sinne. And heere we see, when Ioch. 1, 18
 the sinnes of Israel were red ripe, and
 the bagges of their jniquitie sealed vp,
 then must the poore harmelesse crea-
 tures also smart for it.

Sinne maketh God to cut dowme
 all: As an earthly King doth not one-
 ly punish a rebell with death, but also
 taketh away his Land; so doth God al-
 so punish man, for sinne, in his com-
 modities. See how odious sinne is be-
 fore God; Thou seest pestilence, and
 plagues among men, so as the very
 stones in many Cities and Townes,
 where God hath shot his arrowes for

sinne, haue seemed to mourne and
ment their solitarinesse, beeing grow
ouer with grasse, as the plaine field
know it is for thy sinne. Thou seest
murraines of Cattle, rots of Sheep
vnseasonable weather, destroying
Corne, and increase of the earth,
sinnes are the cause of it. Then may
thou say with *David*, *Its I that haue*
sinned, yea I haue done wickedly, but the
sheepe what haue they done?

2. Sam.
24, 17:

And lastly, whereas the Lord threat-
neth that the Land of *Iudea* should
mourne, and all things therein should
be destroyed, because *there was no mer-*
cie, nor truth, nor knowledge of God in the
Land; but by swearing, lying, killing, stea-
ling, and whoring they breake out, and thus
touched blood. Let vs looke into our
selues, was there euer more want of
mercie among the Iewes, then among
vs? Is not charity key-cold, and euer
frozen amongst vs? Are not swearing,
killing, lying, stealing, and whoring com-
mon amongst vs? Are not the holy things of the
Lord prophaned among vs? Is not
the Lords supper receiued of many
without care of examining the selues,

any conscience of making difference of the Lords body? Is not the blessed word, by some made a cloake to couer their sinnes? And, to lappe vp all in a word, are not our sinnes ready to pull downe Gods vengeance vppon our heads?

Let vs then humble our selues by hearty repentance, and breake off the course of sinne betimes, and then God will remooue his judgements.

Let vs turne from our sinnes, and God in mercy will turne to vs. God would not the death of sinners; yea, he expostulateth with vs, or rather wooes vs to himselfe, *Why will ye die, O ye house of Israel?* Zac. 1. 3.
Eze. 18,
31, 32.

But except we leaue off sinning, let vs bee sure God will not leaue punishing: If we continue in sinning, gods hand will be still stretched out against vs, and as our sinnes increafe, so will he send new judgements vpon vs? Let vs then make an end of sinning, and God will haue done with afflicting.

Sinne is like a surfeit, it must needs bee remooved, before any medecine can preuaile. *If you amend and redresse
your*

your waies, and your workes, (saith the
Ic. 7, 5, 7, Lord) *then will I let you dwell in this land.*
 Either repent, or no favour with god.
 Wee must acquaint our selues with
 God, be at peace with him, receaue his
Iob 21, words, lay them vp in our hearts, and
21, 22, returne to the Almighty, and then
23, the Lord will deale mercifully with
 vs.

When the weather is vnseasonable, it
 is a common thing amongst country
 people, to be inquisitiue to know, *when*
changelth the Moone? but rather ask
 when changest thou thy heart? The
 right way to appease Gods wrath, is to
Iudg. 20, cast out the *Gibeonites*, and if we would
12, 13, haue gods wrath turned away, we must
 cast out our sinnes. Entertaine the
 counsell of *Daniell*, *Breake off your fasts*
Dan. 4 24 *by righteousness, and your iniquities by mer-*
cie towards the poore. If we doe this, God
Psal. 84, *will be our Sunne and shield, he will giue vs*
9, 11: *grace, and glory, he will withhold no good*
thing from vs, nor suffer euill things to touch
vs: and then the Controersie or quar-
rell which the Lord hath with vs (for
sinne) will be soone ended. Then will

Lord blesse vs, shew vs the light of
his countenance, and bee merci-
full vnto vs; which God for
his mercie sake in
Christ Iesus
grant. A-
men.

Trin-vni Deo gloria.

FINIS.